THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

The following lines were suggested by a description of the death bed of Mrs. John P. Crosby, only daughter of John R. Murray, who died in the 20th year of her age.

To those who watched her dying moments, they will seem but an imperfect delineation of the triumph of our faith, in one so young and gifted, over the world and its blandishments;—but to those who knew her in society but as "the gay creature of its element," they may be welcomed as breathing in their moral this individual prayer, "Go *thou* and do likewise."

Come from the world, its wealth, its pomp, its power;
Come from the glare of the unquiet day—
To the lone hearth where grief hath touch'd the hour,
With thoughts too deep to pass from it away.

Come to the dying—where fond hearts are bow'd,
As life's dim twilight gathers round the eye—
And as the soul wanes gently from its cloud,
Learn how the young, the beautiful, can die.

Gently that form, as if for night's repose,
Hath sunk upon its couch—and it would seem—
Past, present, future, all in beauty rose,
To wreathe the memory in their treasured dream.

The eye is shadowed, and the last, last tear,
From the deep fount of earthly love has risen:
Yet, touched by faith, it hangs o'er human fear,
A glittering covenant 'twixt earth and heaven.

And words are stretching from the heart o'erfraught
With its glad promise,—struggling to be free—
A murmur as the lifted wave of thought
Dashes the shore of its eternity.

"Father, I'm dying—yet ere life shall wane,
While my heart wrestles with its agony—
One thought has snatched the victory from pain,
My Saviour suffered more than this for me.

Mother, upon thy bosom let me lie,
Life placed me there—and there let life be riven—
Dear husband—father--kiss me ere I die—
And brother, meet the one you love in heaven."

And this is death!—'tis triumph!—triumph sought,
And won from childhood, on the bended knee—
And see how brightly springs the dying thought,
A cypress waving o'er mortality.

When the world threw its smile upon her heart,
And its false hope, as with a spell, had bound it—
Religion moved amid its depths apart,
A *gulf-stream warmer than the ocean round it.*

Happy in life—she yet could dream of death—
Beneath the shadow of a world in flower—
Twine earthly sympathies with holy faith,
And chasten daily action by its power.

'Twas *mind enfranchised* springing from the strife,
The creeping sorrows of a world of care!
A silk-worm being—blending death and life,
In the same glorious winding-sheet *of prayer.*

Feb. 13, 1837. WALDEN.

THE CHURCHMAN.

From the Inaugural Address of Benjamin Hale, D. D., President of Geneva College.

PRACTICAL EDUCATION.

The character of the present age is practical, and some condemn colleges because, as they suppose, they do not give a practical education. Certainly if they do not it is a grievous fault, and they deserve censure. But what is a practical education? In the only just sense, it is that which fits a man most perfectly for the sphere he is to occupy in life, and for the perfect and exact discharge of its duties. It is not exclusively a mathematical education, nor an education in the languages, or in physical science. It is not exclusively the teaching of a person to keep accounts, or to measure a field, or to find the latitude and longitude of a ship at sea, or to make the surveys for a railroad or a canal. There are other practical men beside merchants, mechanics, and engineers. Society has a vast variety of different places to be occupied, and needs for each of them a practical man; that is, a man who knows exactly how to discharge his duties.

Is not the lawyer a practical man, who is perfectly master of the principles of his profession, and expert in all the details of its practice? Is not the physician a practical man, who brings his knowledge to bear promptly and without mistake upon the various cases which he meets with in his practice; and when called upon for a manual operation, performs it with safety and neatness? Is not the clergyman a practical man, who teaches clearly the great doctrines and duties of religion, who knows his work and goes quietly about it, keeping the field of his spiritual husbandry well cultivated, and in the most favorable state to receive the dews and rains from heaven? Every man is practical, who understands the duties which devolve upon him in the arrangements of Providence, and has the skill to discharge them well.

But a college education does not prepare a person specifically for any one sphere of active life. True—for a course of education which is intended for many must not be adapted to the special use of a few. This, however, does not prevent the college course from being eminently practical. Whatever the pursuits of men, it is *mind* by which they are directed—and however various and widely separate they may seem, they all involve the same common operations of *mind*, and, to a greater or less extent, the same elements of knowledge.

A college course includes the study of language in the most perfect forms in which it has ever been spoken by man. Is not this practical? Language is the great instrument of intercourse with society, in use every waking hour of the twenty-four. It contains in its structure much deep philosophy of mind, and that analysis of it which is acquired in the exact study of the ancient classics, gives constant practice of some of the most important practical exercises of the understanding in the business of life—trains the mind to acute discrimination and a nice balancing of evidence.

It includes the study of mathematics and physical science—and thus the laws of nature, and the essential preliminary knowledge of all calculations, measurements, and observations, by field or flood.

It includes the study of rhetoric, or the skilful use of the most important, elaborate, and powerful of all instruments, language.

It includes the study of logic and metaphysics, by which is gained a knowledge of the mind and the laws of thought, and the intellect is disciplined to exact thinking and methodical reasoning.

It includes also moral philosophy, which embraces the knowledge of our duties to ourselves, to our fellow-men, to society, and to God.

May I not ask, then, what can be more practical than a college course? It was devised for a practical course, and it aims at practical results of the most important character—not merely skill in adjusting a spirit level, or in balancing a set of books; but skill in exercising the intellect accurately and promptly upon any subject brought before it; skill in the great instrument of mind, language; and skill in judging upon the most important questions of life and conduct. It is a noble course—devised with admirable judgment, and if thoroughly carried out, its results must be noble and practical in the highest and most useful sense.

And let me turn to those who demand a practical course of education, and ask, what is a practical course, if that pursued in college is not practical? The answer, I dare say, is ready upon a thousand tongues—"Throw away the dead languages and metaphysics, and let the young men study the practical mathematics, natural philosophy, and some of the modern languages." This would undoubtedly be a practical course for some purposes, and a very good one; but would it form the proper basis for professional study? Would it constitute a just course of liberal education? Would it answer all the ends of intellectual discipline? Nay, would it supply all the great demands of a practical age?

Let me ask those who would think such a course sufficient for the training of the mind—whether, if they were to direct a course of exercise for invigorating the body, and preparing it for the highest capacity of action, they would direct their efforts to some half dozen muscles, to the neglect of the rest? Certainly not. They would aim at equal development, and a well-balanced system. How is it then that they would lose sight of so important a consideration in mental training—the gymnastics of the intellect? The courses of instruction, which some would urge, are not merely deficient, but have in them the seeds of positive evil. As among the muscles of the body there is antagonisitic action, and unequal energy may produce distortion; so is there something of the same kind in the intellectual constitution of man. The mind has various powers, which are in some degree antagonistic in their action, and it can arrive at its full vigor, and the highest degree of improvement, only in their balanced energy.

It was once said of, I believe, the very learned Whiston, that he was *the greatest mathematician in England and the worst reasoner.* The strange vagaries of his intellect were not owing to his mathematics, but his mathematics had no power to control them. Let a man reason ever so well upon the necessary and clearly defined properties of number and quantity, and it by no means follows, that he will reason well upon the common duties and occurrences of life. No study trains a pupil to more careful thinking, and more patient application of his powers, than mathematics—and for these purposes, as well as for the useful knowledge, and the power which it imparts, it is invaluable. But its reasoning is all demonstration, while, upon other subjects, reasoning is generally the balancing of probabilities, and is thus so different an exercise of the mind, that one may very possibly be an able mathematician, and yet full of "lame and impotent conclusions" upon all other subjects. If then you give to a pupil a mathematical education only, you do not train him to moral reasoning—you do not teach him to balance probabilities, to look at both sides of a question, and decide between conflicting proofs—for demonstration spurns the consideration of the other side, and in the exact sciences there is no room for that conflict of evidence which requires the exercise of a practised and practical judgment in almost all the affairs of life. And the evils of this deficiency become greater, and are more frequently wont to show themselves, when, as is too often the case at those schools which make a special merit of being practical, the education of young men in the exact sciences has been conducted so loosely that they attain much more of the parade and comfortable conceit of learning, than of real knowledge. It will not be strange, if under such training, the mind loses its proper balance, and becomes liable to unsafe vagaries, in regard to the most important concerns of life.

Am I uttering a merely speculative opinion? While visiting, some years ago, the different establishments in one of the large manufacturing towns of New England, a resident clergyman proposed to me the inquiry, why it was, that the workmen in *machine shops* were more likely to be infidel in their opinions than any other class of operatives. The fact, implied in this inquiry, agreed with what had before fallen under my own notice. Whether it be general I do not undertake to say, although such is my impression. Why then is it?

My own persuasion is, that the remarks which I have just made have some bearing upon the solution of this problem.

A little learning is a dangerous thing, and never more dangerous than when the possessor fancies that his knowledge places him behind the scenes, and shows him all the mechanism, with the very motive forces of nature: and he indulges a love for talking learnedly of the laws and properties of matter, of affinities, and appetencies, with too little knowledge to perceive how little he knows, and too undevout to be led from nature up to nature's God. And to none is the affectation of demanding demonstration for every article of their belief more incident, than to those who have become conceited of a smattering acquaintance with demonstrative science, without any knowledge of the limits of this form of reasoning. And what is the result of such a demand? Just to fix those who make it, irrecoverably in every folly they may have adopted, and to shield them impenetrably against any moral truth which they may be disinclined to admit. One unacquainted with the nature of evidence, might regard the resolution to admit nothing but upon demonstration, as noble, and a perfect protection against error: but in fact it exposes a person to the greatest absurdities. We must believe something, and if we refuse to give our faith to the kind of evidence which is proper to any subject in question, we, by the very act, cut ourselves off from the truth, and are at the mercy of any specious folly which may fall in with our humor. Who have believed such astounding absurdities as boasting unbelievers?

Does such a partial course of education then deserve to be distinguished as practical? Is it more practical to cultivate the powers of the mind partially, than equally and in harmony? Is that the most practical education that leaves the mind unbalanced, and is least favorable to a practical judgment in the great governing interests of humanity? It is vain to trust to a little study of the modern languages to maintain the proper balance of intellectual discipline. Valuable as they are, they are generally studied with too little severity of application and exactness, to exert much favorable influence on the intellectual habits; and probably, in themselves, are by no means fitted to take the place of the ancient, in a course of education.

I trust that nothing which I have now said will be interpreted as unfavorable to the mathematical and physical sciences. I entertain the highest opinion of their value, both as subjects of human knowledge and as means of intellectual discipline—and I should hold a college course to be very imperfect which did not furnish in both full and thorough instruction. They form a most valuable part of the discipline of the mind—but with the study of them only this discipline would be left dangerously imperfect.

The idea of the practical is too apt, in the engrossing interest of business, and the imposing freshness and brilliant results of the mechanical improvements of our age, and of the application of science to the arts of life—to be limited to such matters as these. But let not those who are charged with the management of seminaries of learning, limit themselves to so narrow a view. Let them remember that the practical is not confined to any one province of intellectual labor, and that it cannot be realized in the highest and most useful sense, unless provision is made for the most expanded and perfect cultivation of the mind.

Different ages, and to a less extent, different nations, are distinguished by peculiarities in the direction of the energies of the human mind, and human effort—not accidental, but occurring, doubtless, in obedience to the laws of Providence, and in the order most suitable to the development of the resources, both of the human intellect and of the material world, in the progress of human society. When such peculiar directions of the common mind become excessive, however, they are always accompanied with an undervaluing of those parts of learning, and those intellectual labors, which do not lie within their scope, and many subjects of the highest interest to man are for a time lost sight of. This may be one reason why the progress of human improvement takes place, as it were, in an oscillatory movement, and is so made up of recedings and advancings, that it is often doubtful whether its course be onward or retrograde; and men form different judgments, as their private opinions may be more or less in harmony with the spirit of the times.

A few centuries ago, all that was active of the common mind was devoted to the Aristotelian logic. It was deemed the short cut to universal knowledge, and syllogism in all its modes and figures was studied with unwearied earnestness, as constituting the most *practical* attainment in the estimation of the times. But a change came, and the syllogistic logic—after a long tyranny over the human mind, and restraining its energies except in one direction, in which it must be confessed there were displays of extraordinary vigor—fell into more than merited neglect.

The tendencies of the present age are *mechanical*, and what we are disposed, under the partial view produced by these tendencies, to call practical. And we owe it to our greater advances in knowledge, amid its wider diffusion, and the general progress of society, that these tendencies are not able to gain as exclusive an empire now as did the Aristotelian philosophy in the middle ages. Their influence, however, is felt, and with the short-sighted, nothing beyond them goes for practical, nothing for useful.

I desire to see the mechanical efforts of our age and country go on and attain their end. They have already been the means, by the blessing of Providence, of carrying us forward rapidly in the career of improvement, and making available to the great interests of humanity the vast resources of our country; and by uniting in the facilities of a rapid intercourse the most distant parts of our wide-spread land, they render our popular form of government more compatible with the extent of our territory. But I desire also that other matters of equal importance may not be forgotten—and I earnestly desire that it may not be forgotten that these great mechanical improvements are means and not ends; and that the true ends to be aimed at in human society, are the highest possible attainments in intellectual, moral, and religious character.

CHURCH AND STATE.

I have no occasion to inform you, but for the illustration of my argument, that the spiritual society of which we profess ourselves members, was once what we call a national or an established church; its communion embraced with satisfaction by the generality of the people, and its worship and jurisdiction countenanced by the favor, and supported at the expense of the state. How far this latter privilege has ever contributed to the purity and permanency of any Christian Church, I shall not take upon me to determine. One thing I may safely affirm, that when religion is thus connected with men's temporal interests, it is very liable to be perverted by them. Its purity must be in the most imminent danger, when all sorts of people are allured to the profession of it, by the peculiar privileges of a national establishment. Or if we suppose it uncorrupted by the encouragement of the state, and unmixed with the folly and wickedness of worldly devices, in that case, the preservation of its inward purity will be daily exposing it to the forfeiture of those external advantages, which it can retain no longer than it submits its heavenly doctrines to the fluctuating policy of earthly kingdoms.

But it will be said, Did not Isaiah prophesy of the Church of Christ, that "kings should become her nursing fathers, and queens her nursing mothers?" (Isa. xlix. 23.) And must not the faith be very secure under the protection of such powerful defenders? It is no uncommon thing for people to take just as much of a passage of Scripture as pleases them, and leave unquoted, however improperly, what does not suit their design. This, I am afraid, is the case here. For those who favor the dependence of the Church upon the state, and are fond of applying Isaiah's prediction to justify it, would do well to consider what follows: "They (these very nursing kings and queens) shall bow down to thee, with their face toward the earth, and lick up the dust of thy feet." I suspect this part of the prophecy will not be easily reconciled with that supreme authority which these royal nurses have sometimes exercised over their spiritual children, by dictating to, and even forcing their consciences; or pretending to divest the Church of those spiritual powers, on the exercise of which its very being as a society depends. In a word, the history of all Christian countries abounds with melancholy proofs of what the religion of Jesus has suffered by being mingled with worldly politics. Wherever it affects to be supported by secular honors and privileges, it is in continual danger of giving up the substance for the shadow. Whatever the authors of these benefits think fit to require in return for their favors, must be implicitly complied with; and a refusal of such compliance, though grounded upon real scruples of conscience, not only dissolves the boasted union between Church and State, but produces such restraints upon the former as plainly show the folly and fatal effects of so precarious and ill-founded a connection.

It was to this the Episcopal Church of this kingdom fell a sacrifice, and hath continued to suffer the consequences of it almost a whole century. She hath been all that time under a sort of exile, banished from the countenance of the great, and exposed to the malice of the mean and uncharitable men of this world. She hath been stripped of all her ornaments, and external advantages: yet, mourning in her ruins, she hath still retained her integrity; and by the wise and good providence of God, what she hath lost in her outward appearance is fully compensated by what she hath gained in the purity of her doctrine, and the decency of her worship. Sensible of her excellence in these respects, we have had the happiness to abide in her communion under all the restrictions that have been laid upon it. We have cheerfully joined in her holy services through the most gloomy period of her captive state; and far from entertaining any resentment against the authors or instruments of her sufferings, we have frequently humbled ourselves, as we do this day, under the mighty hand of God, saying, "Righteous art thou, O Lord, and just are thy judgments!"

Bishop Skinner of the Church of Scotland.

From a Discourse delivered before the Triennial Convention in Trinity Church, New York, 1792.

CHURCH COMMUNION.

There are two extremes into which men are apt to run in the management of the affairs of the Church. One is to depress the government and priesthood, and lay them open to all claimants; to relax the doctrines and faith, according to the prevailing tenets of philosophy and metaphysics; and, I may add, according to the fashionable system of divinity--to explain away the sacraments, till they become merely empty and vain shadows, without substance or reality—to weaken the obligations of holiness which Christianity lays on us; thereby encouraging people to rest in decency of manners, according to the mode of the times, without regarding that self-denial which restrains all tendencies to evil, or that mortification which subdues and keeps under the unruly appetites and desires of body and mind. This conduct is utterly inconsistent with the prosperity of our holy religion, and must be carefully avoided, lest we make shipwreck of faith and a good conscience, and betray the Church into a corruption of that truth of which God hath made her the pillar and ground.

The other extreme to which I adverted is the setting of the terms of admission and continuance in the Church higher, and making them more rigid than Christ and his apostles have set and made them; thereby excluding persons from the unity and communion of the Church, who, by a fair and candid construction of the rules given in Scripture, have a right to be admitted to the fellowship and all the privileges of Christ's religion. Those Christian professors who insist on having a pure Church in this world, and who, to obtain their point, have formed narrow, and rigid, and very particular rules for the faith and practice of their members—who admit into, and reject from their communion by a vote of their church members, not always making due allowance for the weakness of human nature, the violence of sudden and unexpected temptation, or the nature of things indifferent, which a good Christian may do or forbear without wounding his integrity, are on this ground to be condemned. They forget that Christ hath compared his Church in this world to a *net* cast into the sea, which encloseth fishes good and bad; to a *field*, in which tares grow with the wheat: that to separate the good from the bad is the property of God only; because he only knoweth the heart, and hath ability to make the distinction. And that he hath reserved this separation to the judgment of the last day, when it will be effectually made. They consider not that the affairs of the bad and good are intimately mingled together in this world, and have absolute dependence on each other, even as the roots of the tares are mixed and tangled with the wheat; so that it exceeds all human prudence to root out the former, without injuring the latter. They must grow together till the judgment of God shall decide upon them. Then shall Christ "present," that is, take "it to himself a glorious Church, not having spot or wrinkle, or any such thing; but holy and without blemish."—*Bishop Seabury.*

From the Chronicle of the Church.

CATHOLIC DISCUSSION.—CINCINNATI DEBATE.

We have more than once had occasion to express in strong terms our disapprobation of the policy of challenging the Catholic clergy to public discussion, which some of our Protestant brethren seem so prone to pursue. We are fully persuaded that no good can come out of it, but, on the contrary, that it unsettles religious belief, degrades the clerical character, and by holding up to the gaze of a public audience caricatured representations of the various religious sects, as disputants always will, tends to render religion itself odious.

Thus much we object on principle. But we have other objections growing out of the different character and relative situation of the parties. The man who enters the lists in this gladiatorial fight as the champion of Protestantism is self-elected, self-commissioned, usually not such a one as Protestants would be likely to select as their advocate, or to whom they would desire to commit their interests. In all probability, he is not qualified either by nature or education for the post, but is some vain-glorious, conceited person, whose mind has been saturated (if we may be allowed the expression) with the libels and calumnies with which many pretended exposures of the abominations of Catholicism teem; libels and calumnies on human nature, whose grossness cannot be contemplated without a blush, the mention of which would not be tolerated in respectable society,—until his imagination has become distempered; and he affected with a genuine *papaphobia;* with little knowledge of Romanism, and but half instructed in the principles of the Protestant faith: such a man must inevitably disgrace the cause he undertakes to defend.

What, however, is the character of the person he challenges to the combat? A bishop or prelate in the Catholic Church, trained to controversy, as it were, within the very walls of the Vatican; selected and educated with an especial reference to the place he is to occupy, and, of course, thoroughly indoctrinated in all the questions which are likely to rise in that quarter; backed by all the clergy and libraries in his Church, with the Pope and Vatican at their head; and by the laws and canons of the same so completely divorced from the world, that he can have no end to gain, no object in view, but the extension of her borders, and the propagation of her faith. Between such combatants the contest is at fearful odds; the issue cannot be doubtful.

But there is another consideration in reference to these discussions, which should be borne in mind, and that is, *that no person who is not an Episcopalian in principle can meet a Catholic with any probability of success.* This language is strong, but it is true.

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The Protestant who undertakes to argue the question of the Church with a Catholic of the Roman communion must plant himself on the ground of episcopacy, or inevitably fail in his undertaking. We might, were it necessary, bring the testimony of intelligent Catholics in support of this position; but it must be self-evident to every one who has attentively examined the subject, and cannot therefore be needed.

We have been led to these remarks by one of the most Quixotic, yea, idiotic schemes which this age has witnessed. The facts of the case are these: the Rev. Mr. Campbell, a Baptist clergyman, now at Cincinnati, invited or challenged the Rev. Mr. Purcell, the Roman Catholic bishop of that city, to a public discussion of Catholicism. The following are some of the points which the Rev. Mr. C. pledged himself to prove:—

"The Roman Catholic Institution, sometimes called the 'Holy Apostolic Catholic Church,' is not now, nor was she ever, catholic, apostolic, or holy; that *her doctrine of an apostolic succession* [in the ministry] *is without foundation in the Bible, in reason, or in fact;* AN IMPOSITION OF THE MOST INJURIOUS CONSEQUENCES, *built upon the opinions of interested and fallible men;*—that she is the 'Babylon' of John, the 'man of sin' of Paul, and the empire of the youngest born of Daniel's sea monster."

The challenge, as might be known, was accepted, and the Rev. Mr. C. put upon his proofs. After an exciting discussion of eight days, occupying four hours each day, the contest was closed; one in which, according to the testimony of the Cincinnati Daily Gazette, "Protestantism *gained* nothing, and Catholicism *suffered* nothing;" and in which the Rev. Mr. C., according to the Cincinnati Whig, was "pretty well used up;" and, according to the Cincinnati Republican, "retired from the contest pretty much after the manner of the sorry Knight of La Mancha from his assault upon the windmill, crippled and discomfited."

If such is the opinion of Protestants, what is likely to be that of the Catholics? Let the Editor of the Catholic Telegraph answer.

"We repeat what we said last week, that an event more propitious for Catholics could not have occurred;" and, after informing his readers that the discussion is in the hands of a publisher, he adds, "Every Catholic should consider it part of his duty to aid in the circulation of this work throughout the entire Western country."

As Protestants, we must deplore the foolhardiness of these men, and, as Episcopalians, we must unreservedly condemn this mingling of episcopacy with the question of corruption in the Roman Church. If there is any fear that Catholicism is gaining ground, republish and circulate the works of the Reformers, of Bishops Jewell, Bull, Barrow, and others, those intellectual giants who had been long trained in the field of Catholic controversy, and whose unanswerable confutations of the unscriptural claims of the papacy have never been equalled, and can never be exceeded.

COMMUNICATIONS.

For the Churchman.

METHODIST EPISCOPACY.

NO. III.

In my last, I labored to prove that the first argument of Ecclesia, if sound, must ruin his own cause; and I am very strongly impressed that the cause of truth cannot need the help of arguments so absurd in their conclusions, and fatal in their consequences. I might pursue this subject, by proving, abstractly, from the points which have been introduced, that any supposed want of piety in the administrator cannot invalidate his official acts; for if a want of piety in the administrator destroys the validity of the ordinance which he administers, we must repeat baptisms as often as a minister shall show himself to have been corrupt at the time of administering them, which, by the by, happens to be the case in my own family, one of my children having been baptized by a minister who proved to be a corrupt man. But I will say no more on this point at present, as I presume no one will contest it.

I will now take up the second point which Ecclesia introduces. He says, "The next question to be examined is, whether the Methodists ever separated from the Church of England. It is well known that the Wesleyan Methodists in England have never, to this day, formally separated from the Church." *See Christian Advocate for November* 18, 1836. The reader will please mark the expression, "have not FORMALLY separated," &c. This most clearly implies that it has been INFORMALLY done. If, then, they have separated from the Church of England, pray what advantage is gained to Methodism by maintaining that it has been a work of informality? Is it considered more honorable, more consistent with honesty and piety, to do a thing *informally* than it is to do the same thing *formally?*

Should it be denied that they have, in any way, separated from the Church, it would involve absurdities too glaring to be looked full in the face. They ordain their own ministers, administer their own baptisms, and administer the sacrament of the Lord's supper among their own people, all of which is in direct violation of the laws and usages of the Church. Do they, then, still belong to the Church, and at the same time live in constant and open violation of the rules of the Church? Are the Wesleyan preachers ministers of the Gospel, authorized to administer ordination and the sacraments among their own people? and are they, at the same time, lay members of the Church, forbidden, as such, by her established laws, to assume any of these ministerial functions? I must confess that I do not feel myself flattered by being placed in such a relation. I have only to add, in the language of the twenty-second article of the Methodist Episcopal Church, "Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly." *See Methodist Discipline*, chap i. sec. 2. I leave the reader to make his own application of this article.

But Ecclesia passes from the Wesleyan to the American Methodists in the following question and answer: "Well, have the Methodists in this country separated from the Protestant Episcopal Church? I answer, NO—for they were never united with that Church." Here Ecclesia shifts his ground. The inquiry with which he starts is, whether the Methodists ever separated from the Church of England; but when he speaks of American Methodists, he says nothing about the Church of England, but denies that they have separated from the Protestant Episcopal Church. The truth is this: the Protestant Episcopal Church was organized from what was once a branch of the Church of England, and to this branch of the English Church the Methodists in America once belonged; and it was at her altars that they received their baptisms and the Lord's supper until the Revolution. After the Revolution, the Methodists organized themselves into the Methodist Episcopal Church, in doing which they departed from the principles of the Church to which they had belonged, which principles were retained in the organization of the Protestant Episcopal Church. This was a separation, so far as the validity of the ministry could be effected by a separation; that is, it was a departure from the principles which Episcopalians consider essential to a valid ministry.

I have not written this number because I suppose the remarks of Ecclesia, to which it is a reply, have any important bearing on the main point in dispute between Methodists and Episcopalians, but because they contain absurdities which I thought best to expose. In my next, I shall enter more directly upon the important subject of the ministry.

DIAKONOS.

For the Churchman.

EXTERNAL WORSHIP.

NO. III.

If it be yet alleged, that we attach so high an importance to external religion, that we are in danger of extinguishing all that is spiritual, we appeal to fact for a sufficient refutation of the charge. If a peril of such magnitude were bound up with our ritual, long, long ago would the councils of our Church have recorded its anathema, and swept away the horrible liability along with the forms in which it inhered. One of the cardinal evidences of true spirituality is, the exercise of that "charity which rejoiceth in the truth." Whether the Prayer-book or the foe have the preponderance in this, "judge ye." We have no affection for boasting, but for *self-defence* we have apostolic sanction: yet we shall not venture to balance the relative results in piety, of episcopal and sectarian training. We leave this to the Searcher of hearts, satisfied that the Church has never taught us to say, "I thank thee that I am not as other men are," but rather to utter the confession "God knoweth our continual suit to him is, and must be, to bear with our infirmities, and pardon our offences." *

A truce, then, to objections Common sense must triumph over folly. But the Church has a nobler advocate in the word of God. Let it be heard: "No man who believes," says an able divine on this topic, "and understands what he believes, but must know, that external religion is as much enjoined, and constitutes as real a part of revelation, as that which is internal. The many ceremonies in use among the Jews, in consequence of a divine command; the baptism of water, as an emblem of moral purity; the eating and drinking of bread and wine, as symbols and representations of the body and blood of Christ, required of Christians, are proofs of this. On comparing these two parts of religion together; one, it is immediately seen, is of much greater importance than the other; and whenever they happen to interfere, is always to be preferred; but does it follow from hence that, therefore, that other is of little or no importance; and, in cases where there is no competition, may entirely be neglected?" No, we reply, but give each its due relative attention, according as the Scriptures have instructed us to *distribute* that attention An investigation of the word of God, then, will show a visible or outward part to almost every class of spiritual duties. If the heart is to rejoice, the tongue is to sing; if the spirit is to pray, the body is to "fall down and kneel." Under the Jewish dispensation, there was a profuse display of these outward acts; yet they originated, for the most part, in divine command. And we may trace them as emanations of the same principle, through all the forms of worship, to the sacred vestments, ornaments, and other array of the priests; nay, even that gorgeous structure, the temple, with its rich and elaborate decorations, its spacious courts, its magnificent furniture, was but another and more glorious exhibition of the mind of God in calling in *sensible* objects as auxiliaries to those that are spiritual. If we look into the Old Testament for examples of external worship, we shall find them in every saint we meet, so that even to refer to them would be little less than to make an index to the Bible. Our blessed Lord furnishes an admirable example in point. One of the first scenes in his manhood, viz. his baptism, is very remarkable, as being an act almost purely external. That he needed not the *baptism of repentance* is manifest, being without sin. But the reason alleged by himself for submitting to John's baptism was, that he might "fulfil all righteousness." "Thus, saith he, it becometh us;" from whence it is clear that, independently of the *spiritual* part of an ordinance, God has a will respecting the *outward observance*. Holiness and devotion must pervade the whole man. Hear St. Paul: "I beseech you, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, *acceptable unto* God." "Know ye not that your *body* is the temple of the Holy Ghost?" "Therefore, glorify God in your *body* and in your *spirit*, which are God's." See also 1 Cor. ix. 27; Rom viii. 13; Eph. v. 23: and in the Epistle to the Colossians, the apostle expressly reprobates the neglecting of the body: "Whereas the highest *honor* of our bodies," says a commentator, "is to be the *instruments of our souls* in the service of God." † In short, we hazard nothing in the assertion that the sensible reader, with the Bible in hand, must accord with us in the conclusion, that as the animal affections are to be subjugated to the obedience of Christ, this must be done by the discipline of the body. And *that* discipline involves the consecration of the body to God, as "a reasonable service," and its employment in such external offices as are pleasing to God, and promotive of the sanctification of the immortal spirit, that God may be ALL, and IN ALL the Lord, and Sovereign, and Proprietor of all that his hand has formed. On this ground *alone*, let it be understood, we advocate the necessity and reasonableness of external religion.

The errors on this point are twofold: 1st. The error of *deficiency*. We would not assail the motives of a large and influential religious body, from which the ceremonial of Christianity has ostensibly been banished, as coming under the head of "beggarly elements." The Friends themselves are however, witnesses to the soundness of the *principle* for which we contend, in that religious forms *suited to their own views* have invariably characterized them, and constitute a distinctive trait in their exterior policy. If religious light is to be *manifested* before the world, it can only be through the avenue of the senses. There is no magic, or magnetism, or occult superstition in the *exhibitions* of that spirit of piety which nerves the soul of the Christian believer; and in whatever way it shines forth, there it reveals itself in the necessary form of external religion. In the wise arrangements of the Church, regard has been had both to the provision of channels for the *display* of interior graces, and also for the *inviting* of them into action. We are no Stoics—we do not view Christianity as a foe to our inferior nature, nor do we send that nature with its capabilities into perpetual banishment, or lay upon it the chain of an undue imprisonment. But we fully accord with the opinion expressed by an acute writer, that "to be a Stoic is to *destroy* the feelings, and, of course, to be in no danger from them; but to be a Christian is to give the feelings *an object round which they may play without peril*. Christianity thus *tames* the mob of sentiments without *butchering* them; and, like the fabled transmuting power, turns all it touches into gold." ‡

The other error is that of *superabundance*, and the gross folly which has ever been its adjunct. And here we come in direct collision with the Romanist. But we ask the candid eye only to gaze on the marvellous external of Popery—to witness the grotesque and childish aspect of many of its established forms—to see the prevalent absorption of the mind in these, and the consequent prostration of spiritual piety—to notice the subjugation of the religion of the soul to the maintenance of a system wild with excess and absurdity, and we are confident of the verdict of every ingenuous mind—a verdict *not* of the Protestant alone, that the spirit of the Gospel must groan and perish under the superincumbent pressure of a ceremonial, as unnatural as it is unauthorized and vain. We say no more, for "truth is severe;" but we triumphantly claim for the Episcopal Church the praise of an escape from both these dangerous extremes. "In medio tutissimus." Our mitred Reformers knew this, and by the grace of God they acted upon it. In stripping off the spangled robes, the "trappings and gear" with which Rome had arrayed the body of Christ, they did not tear away also the sinew and muscle, and leave the Gospel bleeding by the wounds of its own friends. No! but they have delivered her from her long thraldom; they have presented her anew in her pristine beauty:

——— She looks abroad,
Like the sweet blushing dawn,
When with her living light she paints
The dew drops of the lawn.

We need not apologise for the modest and unambitious system of externals by which our Church is distinguished. The community in which she dwells will judge righteous judgment; and the elevation to which she is rising, in the estimation of the good and the intelligent, is a daily testimony that her foundations have been laid in wisdom, and that her course is guided by a watchful Providence. "Glorious things are spoken of thee, thou city of our God," and mighty events are "casting their shadows before," warning the Church of conflicts with the empire of sin, and of victories promised by her exalted Head. Let her advance,

Tremendous as a host that moves
Majestically slow,
With banners wide display'd, all arm'd,
All ardent for the foe!

And the blessing of the Lord of Hosts be on thy towers and thy bulwarks, O beloved of God! For the days are at hand, when "the sons of strangers shall build up thy walls" and thou shalt become "an eternal excellency, a joy of many generations." No weapon shall prosper against thee, for "the Lord will go before thee, and the God of Israel will be thy rereward." "The sons of them that afflicted thee shall come bending unto thee, and all that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee THE CITY OF OUR LORD, THE ZION OF THE HOLY ONE OF ISRAEL." W. S.

New York.

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* Hooker.

† Doddridge in Loc.

‡ World without souls.

For the Churchman.

The Reformation of the English Church and the characters of those engaged in its accomplishment have been fruitful themes of discussion to men of all parties. That an event so prominent in the history of man should be so enveloped in obscurity may occasion astonishment, but the cause of it is obvious. Ecclesiastical history has too frequently appealed, not to the whole Christian world, but to the sympathies of some portion, with the avowed or implied intention of favoring its peculiar dogmas. In the heat of party strife, men are not apt to be scrupulous as to facts, and seldom hesitate to pervert them to their own purposes. In the unhallowed enterprise of blackening the characters of the Reformers, the Romanists have led the van, and by merely repeating, again and again, long-exploded calumnies, have convinced, or at least silenced, many against their better reason.

Witness the fictions which, even at this day, pass current among them, with regard to Luther, Calvin, Knox, and Cranmer. Indeed the generality of their histories of the Reformation, and their accounts of the motives which originally prompted it, forcibly remind us of an old anecdote. At some period of the last century a French historian, over zealous for the honor of his country, unblushingly asserted that the battle of Pavia was a victory of the French, not of the Spanish arms, and that Francis I. was never taken prisoner by his rival. When asked how he could give publicity to so notorious a falsehood, he answered, that though his relation might be universally disbelieved in his own age, in the next it would be merely doubted, and ever after might throw a shade of suspicion over the whole transaction. But the Romanists have not been alone in this undertaking. Puritan historians have given a coloring suitable to their own prepossessions to the principles and conduct of the early Reformers. The memory of these holy men, however, is a legacy bequeathed to the Church, which she is bound to preserve to the latest generations—and this duty she recognises when in the noble aspirations of her liturgy we thank his holy Name for all his servants departed this life in his faith and fear, beseeching him to give us grace so to follow their good examples, that, with them, we may be partakers of his glorious kingdom.

Charles Webb Le Bas, a contemporary clergyman in the Church of England, has done much to effect this desirable result. Although possessing a brilliant imagination, and no contemptible powers of eloquence, he has devoted many years to the laborious and ungrateful task of investigating the early history of English Protestantism, and of ascertaining what may be the true merit of its founders. From his labors, we are justified in the hope that a series of publications will be given to the world, which, by combining the strictest impartiality with the most accurate research, shall put for ever at rest the vexed questions of that period.

Le Bas had acquired no slight fame in the Church by his Life of Bishop Middleton, the late learned and apostolic Diocesan of Calcutta, when, as preparatory to his great design, he published a life of the great man who first sowed the seeds of that Reformation which followed after the lapse of more than a century. Deep as may be the obscurity that rests over the history of the English Church when it threw off the yoke of Romanism, it is light itself when compared to the thick darkness which has settled over the life and character of Wiclif. That, in the fourteenth century, there arose a firm and fearless opposer of the Papal supremacy; that he was the earliest to teach a pure and holy doctrine, derived, not from fallible commentators, but from the unerring word of God; that many converts were made to the new opinions, from all classes of society; that they had penetrated even to the royal family, is nearly all the certain knowledge we possess of one of the most remarkable men of modern times. If the perversions of Papists and Dissenters conspired to conceal the truth, with regard to the Reformers of a later period, there were contemporaries, numerous and learned, to detect the error and to set the matter right. But not so with Wiclif. He stood alone, like Abdiel, amidst thousands of apostates, and bore a solitary testimony to the corruptions of the age. All contemporary accounts, with the exception of his own writings, are from the prejudiced source of his inveterate adversaries. But this is not the sole difficulty. The productions of Wiclif are not only extremely voluminous, but the greater part of them still exist only in manuscript in the Bodleian and other repositories; beside which, from our imperfect knowledge of events, it is next to impossible to affix their respective dates, or the causes which called them forth. It was, indeed, a field almost unexplored. Former biographers had done but little to remove these difficulties, and, consequently, not only has all the virulence of Papal malice spent itself upon Wiclif, but from the want of authentic information, Protestant historians have sanctioned many of their calumnies. But for the evidences of careful and laborious investigation displayed to Mr. Le Bas, we need only refer our readers to the work itself.

Cranmer is a venerable name, which has for three centuries been the subject of controversy with both Churchmen and Dissenters. The latter have affixed an unmerited stigma upon his memory, by representing him as lukewarm to the great cause of the integrity of the Church in its ministry and ordinances, and with the same hand authorizing the unequivocal declarations of the Common Prayer-book. Cranmer has likewise been a prominent object on which Papal virulence has exhausted all its venom. In their annals, he is not the firm and enlightened advocate of scriptural doctrine, but the base time-server. polluted by every vice. Mr. Le Bas has fully vindicated his illustrious subject against all these unworthy aspersions, while he is far from endeavoring to conceal whatever of weakness and error were really discoverable in his character. Here, as elsewhere, Mr. Le Bas has forgotten his prepossessions in favor of the apostolic Church, of which he is a devoted servant, in the character of its historian. The works we have thus briefly reviewed were republished in this city a few years since, by Messrs. Harpers. Of the Lives of Bishop Jewell and Archbishop Laud we can speak only from report.*

The former, though abused and vilified, has been less an object of attack, more from the accident that the times in which he lived were less troublous, than from an increasing charity in the enemies of the Church. But far otherwise with Laud. The era of his primacy was full of portentous events, both in the civil and religious world, and in his station an apostle pure and spotless could not have escaped obloquy. But seldom have errors of judgment been so severely visited as upon the unfortunate primate. It has been denied that conscientious motives could have influenced him, and the epithets, "tyrant," "bigot," with the whole vocabulary of abuse, have been unsparingly heaped upon him. Dissenters of all shades execrate his name. Romanists (though he was accused of favoring them) unite in the cry; while Churchmen appear contented that the reputation of one who died a martyr to the Church should be a perpetual oblation, a sort of peace-offering, to quench in *its* blood all acrimonious feeling. R. T.

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* Of the Lives of Bishop Jewell and Archbishop Laud it may be safely said, that, both for interest and ability, they surpass their predecessors from the same pen. But these, alas! must be known to the American public, "only by report;" for as their subjects belong more distinctively to the Church, and minister no food to sectarian prejudices, they will not *be bought by members of other denominations*, and, therefore, a publisher can make no money by their reprint. When will Episcopalians have a press of their own? When the literature of a country depends on speculating publishers, is it strange that episcopacy, and all that belongs to her, are unpopular?

Ed. Churchman.

For the Churchman.

AN EXAMINATION OF THE PLEA OF NECESSITY IN THE CASE OF METHODIST ORDINATIONS.

NO. II.

The second reason why we think the Methodists not excusable on the ground of "necessity," is, that granting the possibility of such a thing, it cannot be proved that *their case* was really of that character. If they were indeed attached to the Church of England, and looked to its clergy for the administration of the sacraments, &c., their opportunities *before* and *after* the Revolution were not essentially different. The Protestant Episcopal Church in America, though confessedly feeble, was still plainly within the observation of the Methodists; and though *it* might, with equal reason, have pleaded necessity, yet we find no such desperate measures pursued by that Church, as the making of a diocesan bishop by a council of presbyters. Opinions of all shades were freely expressed at the time, and it is well that they were, for by them we have been shown the strength with which the body of the clergy adhered to primitive usages, in their rejection of every proposal for the introduction of irregular orders. The Revolution brought to a termination the connexion of the Bishop of London with the American churches, leaving, of course, the clergy without a diocesan. The consequence was, that clerical meetings were held for the purpose of forming a collective body of the Episcopal Church in the United States, and for the agitation of plans relative to the obtaining of the episcopacy. At the very same time the Methodists were busily engaged in forwarding their own separate interests The year 1784 brought, in some degree, the plans of both to an issue. On the *second of September*, Mr. Wesley, with a council, it is said, of grave and pious presbyters, laid hands on the head of Dr. Coke, and declared him a "superintendent," or bishop of the American Methodist Church. On the *fourteenth of November*, Dr. Seabury was duly consecrated to the episcopate of the Protestant Episcopal Church in the Diocese of Connecticut. Here we see how little "*necessity*" there was in the case of the Methodists. The precipitation with which their plans were pursued, drove them to the making of a bishop little more than *two months* before the regular consecration of Dr. Seabury for a diocese in America; and, still more strange, they were fully aware of the application of Dr. Seabury, for every one knows that "these things were not done in a corner."

But, in a matter of such importance, the waiting even a *few years* would have been infinitely better than the step which was taken; for in November, 1786, (only two years after Bishop Seabury's consecration,) Dr. Provoost and Dr. White sailed to England for the same purpose. It is, then, somewhat difficult to make out the extreme necessity of the case, and the correctness of Mr. Wesley's words in relation to the appointment of Dr. Coke, viz. "There does not appear to be any other way of supplying them with ministers." And certainly the conclusion of Mr Emory is still worse: 'If the English bishops,' he says, '*would* have consented, (to ordain for the Methodists,) Wesley knew the slowness of their proceedings, and the matter admitted of no delay.'

But, granting the propriety of their conduct in the ordaining of Dr. Coke *as a temporary expedient*, why did they not return in after years to the communion of that Church which avowed herself possessed of a ministry in every respect valid, and of which, through despair of attainment, "necessity" had compelled them to adopt an imitation? When, by the power of adverse circumstances, men are driven into measures which they *know* to be contrary to established order, and repugnant to the teaching of their own consciences, it becomes their solemn duty, so soon as the exigency is removed, to throw off their burden of irregularities, and return to prior usages and the exercise of their original principles. But instead of this, we have, on the part of the Methodists, a rigid persistency in *that* which they grant to have been done through necessity, even now, when such a plea cannot, for a moment, be urged. It is true that once, through Dr. Coke, a union was proposed with the Protestant Episcopal Church. But why did the proposal fail? Mr. Emory says, that "it failed in consequence of the proceedings of the Convention of the Protestant Episcopal Church before whom the subject was laid in 1792." And after adding that Bishop White and Dr. Wyatt were of this opinion, declares that, if this statement be correct, 'then the responsibility for the rendering of our deviation from that line of episcopacy *permanent*, rests on them,' meaning the Convention of the Episcopal Church. He proceeds even to deprecate all censure, and to lay the entire blame of separation at the door of episcopacy, alleging the pains which were taken—the humiliations which were submitted to by "the fathers"—the contempt which was cast on their lowly petition, and the singular necessity of the case, which compelled them, almost in spite of themselves, to erect their suburban population into an independent and permanently detached community.

But let us see what kind of lowliness and desire of conciliation were exhibited in this proposed union. This will be most plainly shown by referring at once to the letter of Dr. Coke to Bishop White. This was written in the early part of 1791; and in it, the writer, after expressing his own desires for a reunion, and the probability that Mr. Wesley would also aid in such a measure, goes on to show the vast advantage the Episcopal Church would derive from the carrying out of the scheme; and, then, with singular modesty, proceeds in effect to *lay down terms*, a compliance with which on the part of the Church would be necessary to the success of the project. The first of these runs as follows, in Coke's letter: "Our ordained ministers will not, ought not, to give up their right of administering the sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a reordination, if other hinderances were removed out of the way." The next is very little better: "The other preachers would hardly submit to a reunion, if the possibility of their rising up to ordination depended on the present bishops of America; because, though they are *all*, I think I may say, zealous, pious, and very useful men, yet they are not acquainted with the learned languages; besides, they would argue, if the present bishops would waive the article of the learned languages, yet their successors might not." These passages of the letter, though clothed in the garb of difficulties or hindrances to the union, were unquestionably designed to be received by the bishop as the outline of a plan on which the Episcopal Church would be expected to proceed, before the Methodists would consent to a reunion. In this aspect they were viewed by Bishop White; and the spirit reigning in the petitioner's party confirms this, for they would never relax in a single point, but in fact grow more and more unbending.

The terms, then, amounted to this: 'All the Methodist ministers, at that time in connexion, were to receive Episcopal ordination, * * * * such ministers to remain under the government of the then superintendents and their successors.' Besides this, "the other preachers," that is, those not yet ordained, were to be admitted to orders by the bishops, simply on the ground of their supposed zeal, piety, and usefulness; and some security was to be given, forsooth, that a succeeding race of bishops would be equally accommodating, which is at once to make our bishops the mere tools in their hands for the ordination of whomsoever *they* might please to bring forward as candidates, and the bishops would thus be left without power to reject even the most unfit and undeserving.

Such is the drift of the letter; and the conversations which Bishop White had subsequently with Dr. Coke all corroborate this view of the case. Respecting one of these Bishop White says, "The conversation was general, and nothing passed, that gave any ground of expectation of a reunion on the principle of consolidation or any other principle than that of the continuing of the Methodists a distinct body and self-governed In short, there was held out only the terms of the letter; in which there does not seem to be contemplated any change in the relation of the Episcopal Church to that society, except the giving of them access to the Episcopal congregations, while there was sufficient security provided to prevent the clergy of the latter from having access to congregations of the Methodists. At least, it is here supposed, that these things would have been unavoidably the result." And again, during a visit made by Dr. Coke to Bishop White, he read to the Bishop "a letter which he had written to Bishop Seabury, similar to that which he had already addressed to Bishop White; but with the difference of his suggesting to Bishop Seabury as follows: "That although the Methodists would have confidence in any engagements which should be made by the present bishops, yet there might, in future, be some who, on the arrival of their inferior grades of preachers to a competency for the ministry, would not admit them as proposed in the letter." Such were the terms of reunion which Mr. Emory declares were, on the part of Dr. Coke, "*sufficiently humble*," and the rejection of which "has thrown on the Episcopal Church the responsibility for the rendering of the Methodist deviation from that line of episcopacy *permanent*."

Thus, in a brief manner, we have touched upon the facts connected with the plea of "necessity," in the case of Methodist ordinations. We have seen that the ordination of Dr. Coke to the episcopate was an act, to say the least of it, as unnecessary as it was unauthorized. There were other means in existence at the time of which the Methodists might have availed themselves for relief. The fearful expedient on which they rushed was, it is well known, the occasion of much after-sorrow on the part of Dr. Coke as well as of Wesley, as may be gathered from the letter of Dr. Coke to Bishop White, and from the vivid expressions of regret which occasionally burst from the lips of Wesley during seasons of reflection on what he had ventured to do. There can be no doubt that the object Wesley had in view was one of high and animating character, viz., the more rapid extension of the Redeemer's kingdom over the vast territory of the new world. The *cause itself* was most noble; but the *means employed* most censurable. The rupture of ordination vows—the contempt of apostolic order—the riving asunder of the unity of the Church, and the introduction of a precedent for future aggressions—all stood conspicuous in this scene of irregularity. The force of extraordinary circumstances, which is alleged as the impelling cause of their measures, has long since ceased to operate; yet this unfounded episcopacy is still in existence among the Methodists, and that, not as an evil to be borne with for a time, but, considered by them, as a blessing to be cherished and entailed on posterity.

Episcopalians may learn at least one lesson from all this: to adhere strictly to the institutions of the Church, in every season of turmoil and riot, as the only sure way to preserve consistency of principle, and to avoid the never-ending errors and disquiets which are the natural fruits of dissent from a Church bearing on her venerable brow the impress of a divine original. W. S.

THE CHURCHMAN.

SATURDAY, FEBRUARY 25, 1837

TERMS,

Two dollars and fifty cents if paid in advance, or three dollars if at the end of the year.

TO THE MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Brethren,—The Standing Committee of the Board of Trustees of our General Theological Seminary, acting as the duly constituted representatives of that Board, have appointed us a sub-committee for the purpose of bringing to your notice a highly interesting feature in the present circumstances of the Seminary. Two of its professorships are vacant for want of endowment,—that of the Evidences of Revealed Religion and of Moral Science in its relations to Theology; and that of Pastoral Theology and Pulpit Eloquence. To raise funds for the endowment of the latter was the object of a special agency, to which, at the last meeting of the Board, the Rev. John W. James, of Philadelphia, was appointed. Before, however, he could enter on the business thus assigned him, it pleased God that his useful and valuable life should be brought to a close. Some time after, the corporation of Trinity Church, in this city, resolved to endow, to the amount of $25,000, the Professorship of the Evidences, &c., provided the other vacant professorship was endowed to the same amount by the 1st of January. 1838. This liberal proceeding of that corporation having been reported to the Standing Committee, they thought it their duty to adopt prompt measures for securing its very proper condition. It was obvious to them that the exercise of a small share of the liberality for which God has been pleased to entrust ample means to the members of our Church, would easily and quickly accomplish the object. It was determined, therefore, to make a general appeal. For this purpose the Right Rev. Bishop Brownell, of Connecticut, being now at New Orleans, has been requested to act as agent in the Western and South-western States. In the other portions of the Union the Seminary has a large body of sons of her own training. The Standing Committee determined to propose to them to enlist in her cause as agents for this important purpose. They have accordingly been appointed, and each one addressed on the subject; and as far as heard from, they have shown themselves true sons, duly thankful for the benefits derived from their alma mater, glad to serve her, and determined to enter on their agency zealously and industriously, and to leave no means untried to secure the important object for which that agency has been established. The bishops of our Church, too, and the trustees generally, have each been addressed; and all, as far as is yet known, enter favorably into the plan, and promise to give it their encouragement. And now, in the name of the trustees, and of the Seminary which they have in charge, we address our fellow-members generally of the Church, and ask their co-operation. Let there be a willing mind, and the work is easy and soon accomplished. And it surely is a work of great moment. One of the professorships of which the endowment is now sought, is the immensely important one which is to prepare our clergy for taking the field, vigorously and successfully, against the enemies of our holy religion. It is to fit them for meeting and warding off the malignant boldness of attack, and for exposing and putting to shame the crafty wiliness and ingenious subtlety of artifice, which are so fearfully strengthening the cause of infidelity throughout our land.

The other vacant professorship is that on the due influence of which the usefulness of all the rest mainly depends; its object being to fit our clergy for bringing their intellectual and spiritual endowments to bear upon the great practical purpose of the due, interesting, and edifying discharge of the functions of the ministry—its solemn services, its holy instructions, its daily pastoral duties.

The students of the Seminary are drawn from all parts of our country; and its alumni, when admitted to holy orders, go to all parts, and enlist often in the foreign service of our Board of Missions.

We trust we are not mistaken in thinking that this simple exposition of the object now presented to you, and the interest which our whole Church has in it, is sufficient; and that, as friends to social order and civil welfare, as Christians, and as Churchmen, you will gladly contribute, each as God gives him ability, to its promotion.

It has been suggested that the expected enlargement of the endowment of the Seminary by its coming in possession of a liberal bequest, may be thought to render the present appeal unnecessary. A sufficient answer to this is, that the current expenses of the Seminary are and ever have been, beyond its income, thus burdening it with an accumulating debt as an offset to any future receipts; that further large appropriations must ere long be made for necessary additions to its buildings; and that the salaries of the professors are far too low as a proper compensation for their labors, and a proper provision for their personal and domestic comfort.

This last remark will also be a sufficient answer to another question which has come to our notice, namely, If the contributions toward the proposed endowment exceed $25,000, what disposition will be made of the surplus? It will, of course, go to increase the endowment, and thus to establish the precedent of the more liberal support of our professors, in which every good man must rejoice, and the influence of which might be hoped to have a very favorable general bearing.

And now, brethren of the Church, commending the whole subject to your serious Christian consideration, we remain

Yours very truly,

Benjamin T. Onderdonk, John McVickar, Edward R. Jones,	Committee.

New York, Feb. 18, 1837.

The Editors of the Christian Witness, the Chronicle of the Church, the Gospel Messenger, the Missionary, the Episcopal Recorder, the Protestant Episcopalian, the Southern Churchman, the Charleston Gospel Messenger, the Gambier Observer, and the Church Advocate, are respectfully requested to publish the above.

Dr. Coke's Views of Methodist Episcopacy.—Bishop White's Memoirs of the Church contains a letter from the Rev. Dr. Coke to Bishop White, on the subject of a reunion of the Methodist and Protestant Episcopal Churches, which has been thought to express Dr. Coke's dissatisfaction, on principle, with the validity of Methodist orders. A writer in a late number of the Christian Advocate of this city denies that the letter to Bishop White sustains this view, and endeavors to shield Dr. Coke from such an imputation, and secure his authority to the Methodist side. Under these circumstances we feel called on to produce the following letter, which is now published for the first from the autograph in our possession. It not only settles the question of Dr. Coke's views, but gives reason to suppose that Mr. Asbury, on the question of the validity of their orders, was dissatisfied as well as himself. For Dr. Coke mentions one point only at which Mr. Asbury would probably demur: the presumption, therefore, is, that he would not demur at the reordination of Methodist clergy. It is further evident that, in Dr. Coke's view, the disposition among the Methodist clergy of his day was so general and so strong that even Mr. Asbury's opposition, in case it were offered, would defeat the project only to a partial extent.

The writer in the Advocate is disposed to attribute to Bishop White a violation of confidence in the publication of Dr. Coke's letter in his Memoirs It is gratifying to observe a sense of propriety so truly exquisite. But in reference to the following letter, there can be no complaint: for the most squeamish delicacy cannot be offended at the publication, at this late date, of a recantation which Dr. Coke himself declares that he made at Dublin to a congregation of 3000 persons, and at London also on several public occasions.

In regard to the project of which the letter treats three is a piece of secret history yet to be unfolded. It lay near the heart of Bishop Madison and Bishop Seabury. The latter, while in London, had an interview with Charles Wesley on the subject, who severely censured the course which his brother had taken, and was most anxious to prevent or repair the schism in America. After his return to this country, the subject continued to be one of deep solicitude; and we have been given to understand that he was ever dissatisfied with the failure of a measure which he deemed, at the time, practicable.

The following is the letter referred to, of the Rev. Dr. Coke to Bishop Seabury.

The Right Rev. Father in God, Bishop Seabury.

Right Rev. Sir,—From your well-known character I am going to open my mind to you on a subject of very great moment.

Being educated a member of the Church of England from my earliest infancy, being ordained of that Church, and having taken two degrees in Arts, and two degrees in Civil Law, in the University of Oxford, which is entirely under the patronage of the Church of England, I was almost a bigot in its favor when I first joined that great and good man, Mr. John Wesley, which is fourteen years ago. For five or six years after my union with Mr. Wesley, I remained fixed in my attachments to the Church of England:

but afterward, for many reasons which it would be tedious and useless to mention, I changed my sentiments, and promoted a separation from it as far as my influence reached. Within these two years I am come back again: my love for the Church of England has returned. I think I am attached to it on a ground much more rational, and consequently much less likely to be shaken, than formerly. I have many a time run into error; but to be ashamed of confessing my error, when convinced of it, has never been one of my defects. Therefore, when I was fully convinced of my error in the steps I took to bring about a separation from the Church of England in Europe, I delivered before a congregation of about 3000 people in our largest chapel in Dublin, on a Sunday evening, after preaching, an exhortation, which, in fact, amounted to a recantation of my error. Some time afterward, I repeated the same in our largest chapels in London and in several other parts of England, and Ireland: and I have reason to believe that my proceedings in this respect have given a death-blow to all the hopes of a separation which may exist in the minds of any in those kingdoms.

On the same principles I most cordially wish for a reunion of the Protestant Episcopal and the Methodist Churches in these States. The object is of vast magnitude. Our work now reaches to Boston, northward; to Wilkes county in Georgia, southward; and to Albany, Vermont, Lake Champlain, Redstone, and Kentucky, westward; a length of about 1300 or 1400 miles, and a breadth of between 500 and 1000. Our society in the States amounts to upward of 60,000. These, I am persuaded, may, with safety, be multiplied by five to give us our regular Sundays' congregations, which will make 300,000. If the calculations of some great writers be just, three-fifths of any given country consist of *un-adults;* so that the families, the adults of which regularly attend divine service among us, amount, according to this mode of calculation, to 750,000; about a fifth part of these are blacks. How great, then, would be the strength of *our* Church (will you give me leave to call it so? I mean the Protestant Episcopal,) if the two sticks were made one?

But how can this be done? The magnitude of the object would justify *considerable sacrifices.* A solemn engagement to use *your* Prayer-book in all our places of worship on the Lord's day would, of course, be a *sine qua non,* a concession we should be obliged to make on our parts, (if it may be called a concession;) and there would be, I doubt not, other concessions to be made by us. But what concessions would it be necessary for you to make? For the opening of this subject with all possible candor, it will be necessary to take a view of the present state of the ministry in the Methodist Church in these States.

We have about 250 travelling preachers, and a vastly greater number of local preachers, I mean preachers who live on their plantations, or are occupied in the exercise of trades or professions, and confined to a small sphere of action, in respect to their ministerial labors. About seventy of our travelling preachers are *elders* (as we call them) or presbyters. These are the most eminent and most approved of the whole body: and a very excellent set of clergy I really believe they are. We have about the same number of deacons among the travelling preachers, who exercise the office of deacon, according to the plan of the Church of England. These ministers, both presbyters and deacons, must be elected by a majority of the Conference before they can be ordained. A superintendent *only* ordains the deacons; and a superintendent must make one of the presbytery for the ordination of a priest or elder: and the superintendents are invested with a negative voice in respect to the ordination of any person that has been elected for the office either of elder or deacon. Among the local preachers there is no higher office than that of a deacon. The local preacher does not pass through an election for this office; but if he bring a testimonial, signed by three elders, (one of whom must be what we call a presiding elder, one who has the government of a district, i. e., several circuits joined together,) three deacons, three unordained preachers, and the majority of the class of which he is a member, (or the stewards and leaders of the whole society of which he is a member,) a superintendent may then, if he please, ordain him: and a great many of the oldest and wisest of the local preachers have been ordained deacons on this plan.

Now, on a reunion taking place, our ministers, both elders and deacons, would expect to have, and ought to have, the same authority they have at present, of administering the ordinances according to the respective powers already invested in them. For this purpose I well know they must submit to a reordination, which I believe might be easily brought about, if every other hinderance was removed out of the way. But the grand objection would arise from *the want of confidence* which the deacons and unordained preachers would experience. The present bishops might give them such assurance as would perhaps remove all their fears concerning *them;* but they could give no security for their successors, or for any new bishops who may be consecrated for the Episcopal Church in those States which have not at present an Episcopal minister. The requisition of *learning* for the ministry (I mean the knowledge of the New Testament in the original, and of the Latin tongue) would be an insuperable objection on this ground, as the present bishops, and the present members of the General Convention, can give no *sufficient* security for their successors. And the preachers could never, I believe, be induced to give up the *full* confidence they have in their present superintendents, that they shall in due time rise to the higher offices of the Church, according to their respective merits, for any change of situation in which the confidence they should then possess would not be equivalent.

But what can be done to gain this confidence on the plan of a reunion of the two Churches? I will answer this important question with all simplicity, plainness, and boldness: and the more so, because, 1st, I am addressing myself, I have no doubt, to a person of perfect candor; 2dly, I have a reunion so much at heart, that I would omit nothing that may, according to the best of my judgment, throw light on the subject; 3dly, because I think I am not in danger from your charitable spirit, to be suspected, in the present instance, of pressing after worldly honor: as it is probable I shall be elected president of the European Methodists, and shall not, I believe, receive greater marks of respect from the Methodists in these States, supposing I ever be a bishop of the Protestant Episcopal Church, than they are at present so kind as to show me.

Mr. Asbury, our resident superintendent, is a great and good man. He possesses, and justly, the esteem of most of the preachers, and most of the people. Now, if the General Convention of the clergy consented that he should be consecrated a bishop of the Methodist Episcopal Church, on the supposition of a reunion, a very capital hinderance would be removed out of the way.

Again, I love the Methodists in America, and could not think of leaving them entirely, whatever might happen to me in Europe. The preachers and people also love me. Many of them have a peculiar regard for me. But I could not *with propriety* visit the American Methodists, possessing in our Church on this side of the water an office inferior to that of Mr. Asbury.

But if the two Houses of the Convention of the clergy would consent to your consecration of Mr. Asbury and me as bishops of the Methodist Society in the Protestant Episcopal Church in these United States, (or by any other title, if that be not proper,) on the supposition of the reunion of the two Churches, under proper mutual stipulations; and engage that the Methodist Society shall have a regular supply, on the death of their bishops, and so *ad perpetuum,* the grand difficulty in respect to the preachers would be removed—they would have the same men to confide in whom they have at present, and all other mutual stipulations would soon be settled.

I said *in respect to preachers,* for I do not fully know Mr Asbury's mind on the subject. I have my fears in respect to his sentiments: and if he do not accede to the union, it will not take place so completely as I could wish. I wish you could see my sinful heart, but that is impossible.

I think I need not observe, that if things were brought to a happy issue, we should still expect to enjoy all our rights as a *society* in the most exclusive sense, as we do now in Europe: I mean the receiving or rejecting members in or from our classes, bands, love-feasts, &c.

I have had the honor of three interviews with Bishop White on this subject, and some correspondence. In the present state of things, I must entreat you to lay this business only before your confidential friends; and if you honor me with a letter by the June packet, directed to the Rev. Dr. Coke, at the New Chapel, City Road, London, I will write to you again immediately after the English Conference, which will commence in Manchester the last Tuesday in next July.

The importance of the subject on which I have now written to you, will, I think, prevent the necessity of an apology for the liberty I have taken in writing to you

Permit me to subscribe myself, with great respect,

Right Rev. Sir,

Your very humble and obedient servant,

Thomas Coke.

Philadelphia, May 14, 1791.

Editorial Propriety.—On our last page will be found a letter from the Episcopal Recorder, addressed by the Rev. C. Colton to the Editor of that paper. The author of it has performed a service of more consequence to the public than himself.

We have been grieved to hear of the decease of a highly promising clergyman, at the South, the Rev. Daniel Cobia, an assistant minister of St. Philip's Church, Charleston, S. C. He expired on the 7th instant.

We were in error in ascribing the piece on Bishop White, in our last, to the Rev. Dr. Delancy. It is from the pen of a layman.

As our next number will contain the regular monthly list of resident clergy, we request to be advised of any proper changes therein, by or before Wednesday.

Rev. T. H. Weatherly.—Those who read the letters of this gentleman in our last, will understand the logic of the following further article from the Southern Churchman.

Mr. Editor,—As there are some people who are willing to use the testimony of H. T. Weatherly to the injury of the Protestant Episcopal Church, I would beg leave to call their attention to the following extract from one of his letters, published in your paper of the 27th of January: "I have thought it best just to stop at once, and provide for myself and mine. 'He that will not provide for his own household is worse than an infidel, and has denied the faith. Therefore, I called on the Bishop last night, and withdrew my candidateship." It would seem that if he continued in the Episcopal Church, there was no prospect of providing for his family, and *therefore* he withdrew "his candidateship."

Now, Mr. Editor, when people accuse the Episcopal ministers of preaching for money, or whenever they ascribe to mercenary motives the conduct of those who come into our ranks from other denominations, we can prove by the testimony of H. T. Weatherly that there is a poor prospect of getting *rich* in the ministry of the Episcopal Church, and that those who would provide for their households *must, like him, look to some other quarter.* It is hoped we shall hear no more about the high salaries of the Episcopal clergy, and about the large sums of money with which they sometimes buy up and bring over the ministers of other denominations. A Churchman.

Patrick, Lowth, and Whitby.—We have seen nothing of the kind, since the republication of Doyle and Mant's Bible, by Bishop Hobart, at which we have been more pleased than the following proposal to republish the excellent standard Commentary of Patrick, Lowth, and Whitby. It will prove a great acquisition to the clergy, and our laymen will benefit themselves, and greatly promote the interests of theological literature, by subscribing to the work.

Proposals for publishing, by subscription, a Commentary on the Old and New Testaments, with the Apocrypha: From Genesis to Canticles, by Symon Patrick, D. D., Bishop of Ely; the Prophets, by William Lowth, B. D., Prebendary of Winchester; the Apocrypha, by Richard Arnald, B. D., Rector of Thurcaston, Leicestershire; and the New Testament, by Daniel Whitby, D. D., Chanter of Salisbury Cathedral.

This standard work, held in high repute by almost every denomination of Protestant Christians, is a rich treasury of sacred wisdom, and has very largely contributed to the value of all the best general commentaries in our language. It breathes throughout *the genuine spirit of the Church;* and while, with a prodigality of learning, it lays its rich treasures at the feet of Jesus; its expositions are conveyed in terms so unostentatious, and in so easy and engaging a style of diction, as to allure even the unlettered reader into a familiar acquaintance with its able expositions of divine things. As a library companion for the Biblical student, a family help to the understanding of the Scriptures, and a general repository of critical and practical information for Sunday schools and Bible classes, it is an invaluable interpreter of the oracles of God.

To the attention of Protestant Episcopalians it possesses a peculiar claim; as it contains nothing that can offend them by erroneous or partial views of Christ and the Church; but, on the contrary, avows, without reservation, and in a manly tone of unaffected piety, what their articles, liturgy, and homilies declare to be *the truth as it is in* Jesus.

The great expense of English copies of the work has hitherto, much to the regret of Churchmen, necessarily limited its circulation in our country; but as the proposed American edition will be afforded at about one-third of the usual price, this impediment will thus be happily removed.

The publication is sanctioned by the special approbation of the Bishop of the Diocese of New York; it is undertaken, at the instance of the students of the Protestant Episcopal General Theological Seminary; and it will be edited by the Rev. Dr. Schroeder, of this city.

The sacred text, in this edition, will accompany the comments, on the same page, for facility of reference; words in ancient and foreign languages will be translated, whenever it may be thought desirable by the learned reader; occasional obscure phrases will be explained; chronological notes will be inserted, designating the dates of the events recorded; and in an appendix to the last volume, should the work be liberally patronized, will be furnished a series of maps, with historical, chronological, and other tables, and very copious indexes.

Terms.—It will appear in eight volumes, super-royal octavo, each to consist of about 850 pages, and will be offered to subscribers at $17 a copy, in paper covers, or $20 a copy, neatly and substantially bound,—the respective volumes to be paid for on delivery. The first, containing the first part of Bishop Patrick's Commentary on the Old Testament, will be issued in May next, if warranted by the subscription list.

To the laity, as well as the clergy of the Protestant Episcopal Church, we now respectfully, but earnestly appeal, not to withhold their encouragement from an enterprise which promises, in the present interesting state of religion throughout our land, so essentially to serve the cause of sound Scriptural knowledge and evangelical piety.

John & R. J. Richards,
165 *Canal-street.*

New York, January 20*th*, 1837.

⁂ Any person becoming responsible for seven copies shall be entitled to an eighth copy gratis. It is particularly requested, that all subscription papers may be returned, before the 15th day of March next.

To Correspondents.—Sylvanus and P. P. in our next.

Our correspondent "D." writes well, and in good temper. But does his communication manifest as much regard to "principles" as it professes? We think not. A radically wrong principle pervades it. It is, that the general institutions of our Church, its Seminary, its Board of Missions, and its Sunday School Union, because necessarily local in their *position,* and because, therefore, that degree of influence and efficiency in their concerns which inevitably flows from constant personal devotion to them, must attend servants and agents resident in the place of their local habitation, should be regarded as objects of suspicion, lest they foster and extend local prejudices. Now this is not the way, we think, to meet, in good faith, the noble purposes of the Church in establishing those institutions. Nor is there cause for it. The tendency of such institutions, brought, as ours are, to frequent responsibility to the whole Church, and exposed to its thorough inspection, is obviously rather to break down local prejudices and influences, and establish those of a general nature. And happily, they may all confidently refer to *facts* in proof that such is their tendency.

So much for what we think the defective *principle* pervading D.'s communication.

We would, also, respectfully refer him to a more minute perusal of published documents, and especially that to which he particularly objects, for proof that the entering wedge of insubordination which he thinks he sees, has no existence; and beyond the proof furnished by those documents, we can farther assure him that the distinguished individuals whom he supposes to have been treated with neglect, has each had personal proof to the contrary.

We trust that D. will appreciate our motives for not being more explicit in this notice of his communication, and throw ourselves upon his candor for the opinion that no good, but much unpleasant discussion, would be produced by its publication.

Bishop Onderdonk requests the favor of being early informed what churches in the Diocese are expected to be ready for consecration the ensuing season, and at what times respectively it is supposed they will be finished; also, what deacons expect to offer themselves for Priests' Orders.

For the Churchman.

THE EVENING OF THE LORD'S DAY IMPROVED.

To Rev. F. H. Cuming.

Rev. Sir,—I don't know that I can better close the Sabbath than to consider and endeavor to improve the condition of those who are "sitting in darkness and in the shadow of death." Your communication in the Churchman arrested my attention, and I could not but regret that you did not state the amount required, that each individual disposed to aid so deserving an object could graduate his subscription. I however take it for granted the amount required is not large, and, therefore, to carry out the plan, and to follow the example of our Diocesan, I enclose $10.

Very respectfully, yours.

Sunday evening, Feb. 19, 1837.

The undersigned publishes the above, "without note or comment," except to add the hope, that the example thus set by a gentleman of this city, who is always among the first to aid benevolent objects, will be promptly followed. F. H. Cuming,

Sec. Gen. P. E. S. S. Union.

⁂ Three hundred dollars can be well expended for Sunday school books for Illinois.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

Confirmation.—On the Second Sunday in Lent, February 19, the Bishop of this Diocese confirmed 40 persons in the Church of the Ascension, in this city.

Large Contributions.—A collection was made for domestic missions in St. Ann's Church, Brooklyn, New York, on Sunday morning, November 20, amounting to $717; on Sunday morning, December 11, a collection of $1022 was made for the same object in the Church of the Ascension, in this city; and on the morning of Sunday, January 8, a collection for domestic missions of nearly $800 was made in St. Thomas' Church. These are believed to be the largest plate collections which have ever been made by any congregations of our communion to the cause of missions. It is gratifying to see the rich thus casting in "of their abundance" into the treasury of the Lord, and we cannot but hope that their example will be followed by many other congregations, equally wealthy, in this and other large cities. Such instances of liberality are indeed rare; shame on us, as Christians, that it should be so! When will the Christian learn to give *as God hath prospered him?* When will he learn to look upon his riches as a *trust,* or *loan,* for the improvement of which he must hereafter render an account? When, in short, will he learn to give, not only his gold and his silver, but to "present his body a living sacrifice, holy, acceptable unto God, which is his reasonable service?"

Education and Missionary Committee.—At the quarterly meeting of the Education and Missionary Committee of this Diocese, held on the 9th ult., and by adjournment on the 25th ult., appropriations were made to *six missionaries,* amounting to $650. Appropriations were likewise made to *eleven beneficiaries,* amounting to $352 50.

The following resolution was passed by the Committee, and recorded in its minutes:—

Resolved, "That all missionaries assisted by this Committee must *annually* make application to the same in writing, for such aid as they may desire, through the Bishop of the Diocese; and that in this application it must be distinctly specified what their necessary expenses will probably be, and what amount they expect to receive during the current year from the parish or parishes where they officiate."—*Gambier Observer.*

Mission to Africa.—The evidence of increasing interest in this mission will be highly gratifying to the Church. The missionaries now waiting for the spring expedition, to embark for Cape Palmas, have been diligently employed in visiting many of the parishes of Maryland and Virginia, in order personally to present the subject of African missions. And when it is recollected that much of their course has hitherto been through the smaller parishes, the receipt of about $2000 by Mr. Minor, in Virginia, and more than $900 by Mr. Payne, in Maryland, is most encouraging evidence that the cause of Africa is coming near to many hearts, and that the Church will be sustained, and her missionaries encouraged in this mission. We have made but a beginning, and from the indications already given of a prayerful spirit, there is no doubt that the hearts of many others will be stirred up to become laborers in the work of evangelizing Africa. To claim this, however, the Church must be thankful for what God is now doing. This mission and its branches are intended, by the coming spring, to embrace six or seven individuals, involving an expense which cannot be less than four or five thousand dollars per annum.—*Christian Witness.*

OBITUARY.

Died, at Saugerties, on Sunday morning last, in the 41st year of his age, Charles Ripley, Esq., beloved, respected, and admired by all who knew him; he was the zealous friend and liberal supporter of the Church, honorable in all his dealings, charitable to the extent of his means; a warm friend, a kind and affectionate husband and father. In him, his family, his friends, and his neighbors have experienced a loss that will be long and sincerely lamented.

NOTICE.

Rev. C. Colton will deliver an introductory lecture to the young men of New York, at the Lyceum of Natural History, to morrow evening, services to commence at 7 o'clock. Usual service in the morning at half past 10. The lectures will be continued every Sunday evening until concluded.

Notice is hereby given, that Mr. John W. Jones, of Louisville, Kentucky, is duly appointed agent for the Churchman in that city and parts adjacent.

The Southern district of the United States are hereby informed that Mr. A. E. Miller, of Charleston, South Carolina, is duly appointed Agent of "The Churchman," to whom all subscriptions from the above section may be addressed.

Calendar.

FEBRUARY.

26. Third Sunday in Lent.

MARCH.

5. Fourth Sunday in Lent.
12. Fifth Sunday in Lent.
19. Sunday before Easter.
20. Monday before Easter.
21. Tuesday before Easter.
22. Wednesday before Easter.
23. Thursday before Easter.
24. Good Friday.
25. Easter-eve and the Annunciation of the blessed Virgin.
26. Easter Day.
27. Monday in Easter-Week.
28. Tuesday in Easter-Week.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received:—

Collections in Virginia by the Rev. L. B. Minor, for African mission, from two children at Bowling Green, $2 00—From two widows, Fredericksburg, 10 00—Collection at Orange court-house, 50 22—Mrs and Miss Gilmour, 40 00—Mrs. Banks, 1 00.

Collections in Albemarle county, viz., at Staunton, 105 78—Cove Church, 16 00—North Garden Church, 2 25—Walker's Church, 62 04—Buck Mountain Church, 20 25—Charlottesville, 66 50—Green Mountain Church, 46 00—Mr. Bower, 5 00—Rev. J. S. B. Wilmer, 15 00—Mr. Carter Harrison and family, 7 50—Mrs. Minor, of Ridgway, 20 00—Collection at Rockfish Church, Nelson, 15 00—Brick Church, Fluvannah, 13 00—General Cock and family, 20 00—Mrs. Slaughter, a poor widow, 00 25—Collections at Cartersville, Cumberland, 34 50—St. Peter's Church, Buckingham, 36 50—An old negro man, 00 50—Collections at Lynchburg, 79 00—St. Matthew's Church, Amherst, 32 00—New Glasgow, do., 40 00—East Russel Parish, Bedford, 112 62—Mrs. Alexander, 10 00—Collections at Abbeville, Mecklenburg, 66 00—Antrim Parish, Halifax, 164 00—Cumberland Parish, Lunenburg, 60 25—St Andrew's Parish, Brunswick, 56 10—Bath Parish, Dinwiddie, 16 39—Petersburg, 113 57—Mrs. Jane Minge, 10 00—Theodore Garrett, Esq., 20 00—Christ Church, Richmond, 105 00—Monumental Church, 213 00—St. John's Church, 40 00—Mrs Randolph, per Rev. William Lee, 20 00—From several friends in Fairfax county, 106 27—Maria West, 1 00—St. George's Parish, Fredericksburg, 151 00—L. H. Minor, 10 00—Total, $2016 50, (deduct Rev. L. B. Minor's travelling expenses, 29 78,) $1986 72.

This amount was acknowledged by Mr. Carey last week, with the promise of the particulars as above stated.

By the hands of W. H. Townsend, Treasurer, from the Young Men's Auxiliary Education and Missionary Society, being balance of pledge to support the first mission to Africa, 150 00.

By the hands of James Swords, Esq., from Rev. Frederick Metcalf, rector, offerings of the Sunday school of St. Mark's Church, Le Roy, Genesee county, for Greece, 5 00—From Rev. Paul Trapier, of Charleston, S. C., collections at monthly missionary lectures in January and February 1837, 43 31, of which one-fourth is for foreign missions, 10 83—Sunday school of Grace Church, Camden, through Rev. Mr. Phillips, 5 00.

By the hands of Dr. Samuel Bell, from Rev. Alexander W. Marshall, rector of St David's Church, Cheraw, S. C., one-third of the church offerings at do., 8 70—Rt. Rev. Bishop Hopkins, his annual contribution, 25 00.

Remitted by W. H. Hubbard, Esq., Receiving Agent at Richmond, Va.—

From B H. Mitchell, Mount Laurel Church, Halifax, Africa, 1 50—Rev. George Lemon, from a lady of Prince William, Va., for Greek and African mission at Cape Palmas, half each, 20 00—F. C., by hands of Rev. W. F. Lee, for Africa, 5 00—Rev. R. K. Meade's congregation at Charlottesville, 6 25—Rev. John Coles, rector of Abingdon and Ware parishes, Gloucester county, for general purposes, 30 00.

From J. Rogers, per Rev. Alexander Fraser, 5 00.

By the hands of the Secretary and General Agent, from Rev. Francis Peck, Bristol, R. I., from a friend of missions, 20 00.

Total, 292 28.

Charles J. Aldis, *Acting Treasurer.*

Feb. 21, 1837.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 15th instant.

One-third of the church offerings, for three months, collected at St. David's Church, Cheraw, S C., received from the rector, the Rev. Alexander W. Marshall, by the hands of Dr. Samuel Bell, 8 70—From the Rev. Lawson Carter, rector of Trinity Church, New Rochelle, Westchester county, New York, being offerings of that church for the domestic fund of the Society, 22 50.

By the hands of Matthew Hubbard, Esq., part of the weekly offerings of the congregation of St Peter's Church, Ashtabula Ohio, for the General Missionary Society, 13 00—From a few individuals belonging to the congregation of St. James' Church, Lancaster, Pa., through the Rev. Mr. Dorr, Secretary and General Agent, 73 00—Sunday school of the same church, by the same hands, 12 00—All Saints' Church, Frederick City, Maryland, by the same, 100 25—Right Rev. John Henry Hopkins, D. D, Bishop of Vermont, through the hands of Charles J. Aldis, Esq., Treasurer of the Foreign Committee, one-half of his annual contribution of $50 00, in aid of the missions of the Protestant Episcopal Church of the United States, 25 00—Ladies' Benevolent Society of Calvary Church, Adrian, Michigan, for domestic missions, per A. F. Dodge, Esq., 10 00.

By the hands of the Secretary and General Agent of the Foreign Committee, from a friend of missions, through the Rev. Francis Peck, of Bristol, R. I., 20 00.

Total, $284 95.

Feb. 22, 1837. James Swords, *Treasurer.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, in behalf of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of $23 61, in money and pledges, being the amount of a collection in St. Paul's Church, Hoboken, New Jersey, on Sunday morning last.

W. Staunton,

Feb. 20, 1837. *Special Agent of Gen. Prot. E. S. S. U.*

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of fifteen dollars, from Hugh D. Evans, Esq., of Baltimore it being the amount of his annual subscription due this institution for 1833, 1834, 1835, 1836, and 1837.

John W. Mitchell, *Treasurer.*

Feb. 21, 1837.

The subscriber gratefully acknowledges the receipt, through Mr. Joseph D Beers, of the following sums for the assistance of necessitous students of divinity, which have been appropriated accordingly:—

J. D Beers, $15 00—Joseph A. Perry, 15 00—H. Parish, 10 00—F. Prime, 5 00—G G. Howland, 10 00—J. F. Randolph, 5 00—Cornelius Dubois, 5 00—D. Austin, 10 00—J. Alstyne, 5 00—Mrs. Beers, 10 00—Mr Phœnix, 5 00—J. R. Le Roy, 5 00—Frederick Suydam, 5 00—Mr. Ferguson, 10 00—Ebenezer Irving, 5 00—John N. Gossler, 5 00—Jonathan Ogden, 10 00—Warner and Kiersted, 10 00—John Delafield, 10 00—Gabriel Wisner, 5 00—B. Aymar, 10 00—William Van Hook, 5 00—J. B. Herrick, 5 00.

Total, $180 00.

Benjamin T. Onderdonk.

CALVARY CHURCH.

From a layman of St. John's Church, second donation, 5 00—From J. F. S., Esq, through Mr. Thomas N. Stanford, $20 00. F. H. Cuming.

ILLINOIS.

For Sunday schools in Illinois, subject to the order of Bishop Chase, from Bishop B. T. Onderdonk, $5 00—W S. Walter, 5 00—Henry J. Seaman, 5 00—A. L., 5 00—H. Wester, 5 00—P. E. F. M'Donald, 5 00—A. B. M'Donald, 5 00—John P. Stagg, 10 00—J. E. Earle, 5 00—Robert Bartow, 10 00. F. H. Cuming.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.—

1837. *Missionary Disposable Fund.*

Feb 1. Received offerings of St. Clement's Church, N. Y., per the Rev. L. N. Bayard, $30 00—Donation from Mr. C. J. Aldis, 25 00.

Feb. 2. Received from Mr. Edward D West, in redemption of his pledge, made at St. Thomas' Church, 25 00.

Feb. 7. Received a donation from Mrs. Richard Ray, by the hands of the Rev. Dr. Taylor, 100 00—Collection made in Christ Church, Duanesburgh, 20 00.

Feb. 9. Received Christian offerings of Trinity Church, Utica, per the Rev. P. A Proal, 100 00.

Feb. 13 Received collection made in Christ Church, Ballston Spa, 11 45—Collection made in Bethesda Church, Saratoga Springs, 9 55.

Feb. 14. Received from a lady of Western New York, now residing in Virginia, per the Rev Dr. Rudd, 3 50—Collection made in St. Paul's Chapel, New York, 91 94

Feb. 20. Received collection made in St. John's Chapel, New York, 250 00—From Mr. J. Rogers, by the hands of the Rev. Alexander Frazer, 5 00

Feb 21. Received from the Rev. James Keeler, missionary at Harpersville, Broome county, 15 00.

Total, $686 44.

Benjamin M. Brown, *Treasurer.*

February 21, 1837.

FIRST MISSION STATION.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:—

Left at my residence by a lady, a bundle of clothing—Also by a friend $5 00—Through the Agent of the Protestant Episcopal Press, a donation of clothes for the poor, from a female member of Trinity Church.

Alexander Frazer, 341 Pearl-street.

Feb. 22, 1837.

P. S. The missionary desires to express his gratitude to those friends of the poor who have so kindly afforded him the means of relieving the necessities of many sick and destitute poor. He would also earnestly solicit a continuance of their favors, as there probably never was a time of so much distress among the poor of this city as there is this winter.

Any donations of money or clothing left with the Agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street, will be thankfully received. A. F.

THIRD STATION.

The subscriber, as missionary, thankfully acknowledges the receipt of the following donations for the poor:—

From ——, of St. Thomas's Church, $5 00—Mrs. G W. Morris, 5 00—John H. Swift, 5 00—A friend, 5 00—J. F. S, Esq., by the hands of Mr. Stanford, "for the special purpose of aiding the Sunday schools of the third missionary station," 15 00—George Field, 2 00.

N. B. In my acknowledgment of last week, instead of *for* Mr. Stanford, read *by* Mr. Stanford.

E. B. Kellogg, Missionary,

New York, Feb. 21, 1837. 401 Hudson-street.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:—

By Swords, Stanford & Co., from a member of St. Thomas' Church, $5 00—John H. Swift, Esq., 5 00—Stewart Brown, Esq., 5 00—A lady, one piece of calico, one do. of muslin—J. F. S., Esq., for the Sunday schools, 15 00.

By Robert Gracie, Esq., from a lady of St. Thomas' Church, $3 00.

By the Protestant Episcopal Press, from W. M., 20 00.

Lot Jones, 192 Allen street.

February 22, 1837.

N. B. Any articles of clothing, or materials of which garments may be made, will be thankfully received.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.—

Collection at St. Paul's Chapel, after sermon by Rev. William Jackson, $117 64—Donors, 38 00—Subscribers, 12 00.

Total, $167 64.

Wm. H. Townsend, *Treasurer,*

Feb. 21, 1837. 166 Barrow-street, and Bank of America.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of $48 58, a collection made in St. George's Church, Flushing, L. I., on Sunday morning, the 19th, after a sermon by the rector.

Thomas Browning, *Treasurer,*
77 Maiden lane.

SUNDAY SCHOOL OF CALVARY CHURCH.

A donation of twenty dollars from J. F. S., Esq, for the Sunday School of Calvary Church, has been received through the hands of Thomas N. Stanford, Esq., and is hereby most gratefully acknowledged.

New York, Feb. 16, 1837.

GENERAL THEOLOGICAL SEMINARY.

The subscriber acknowledges the receipt of thirty dollars from Mrs. Gautier, for the purpose of fitting up a room in the Seminary for the accommodation of such students as, in the providence of God, may be visited with sickness while prosecuting their studies.

Feb. 22, 1837. Henry Anthon.

PRESS DEPOSITORY,

28 Ann-street.

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending February 23d, from the following persons, viz.

Thomas Kipp, *with remit*—Rev. G. H. Norton—Postmaster, Augusta—B. C. Adams, *with remit.*—Rev. J. A. Brayton—Joseph Gill—Postmaster, Cincinnati—William Cook—Wm. M. Morrison—Eliza R. Deas—Allen McDonald—Edwin Talmadge.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. E. Neusville, *with remit.*—A. F. Dodge, *with remit*—G. W. Donohue—Joseph Gill—Postmaster Auburn—Rev. John D. Smith, *with remit.*—Bishop Griswold.

Superintendents of Sunday schools can be supplied with extra copies of the psalm to be sung at the approaching anniversary of the New York Protestant Episcopal Sunday School Society, by calling at the Depository of the General Protestant Episcopal Sunday School Union, 28 Ann street.

From the Gambier Observer.

The Preachers.

Amid my garden's broider'd paths I trod
And there my mind soon caught her favorite clue;
I seem'd to stand amid the Church of God,
And flowers were preachers, and (still strangers) drew
From their own life and course
The lore they would enforce:
And sound their doctrine was, and every precept true.

And first the sunflower spake. Behold, he said,
How I unwearily, from dawn to night,
Turn to the wheeling sun my golden head,
And drink into my disk fresh draughts of light.
O mortal! look and learn;
So, with obedient turn,
From womb to grave pursue the Sun of life and might.

And next I heard the lowly camomile,
Who, as I trod on him with reckless feet,
And wrung his perfume out, cried, List awhile—
E'en thus with charity the proud one greet.
And, as insulters press,
E'en turn thou thus and bless,
And yield from each heart's bruise a redolence more sweet.

Then from his rocky pulpit I heard cry
The stonecrop. See how loose to earth I grow,
And draw my juicy nurture from the sky.
So drive not thou, fond man, thy root too low;
But loosely clinging here,
From God's supernal sphere
Draw life's unearthly food, catch heaven's undying glow.

Then preach'd the humble strawberry. Behold,
The lowliest and least adorn'd of flowers
Lies at thy feet; yet lift my leafy fold,
And fruit is there—unfound in gaudier bowers.
So plain be thou and meek,
And when vain man shall seek,
Unveil the blooming fruit of solitary hours.

Then cried the lily: Hear my mission next.
On me thy Lord bade ponder and be wise;
O wan with toil, with care and doubt perplex'd,
Survey my joyous bloom, my radiant dyes.
My hues no vigils dim,
All care I cast on Him,
Who more than faith can ask, each hour to faith supplies.

The thistle warn'd me last; for, as I tore
The intruder up, it cried, Rash man, take heed!
In me thou hast thy type. Yea, pause and pore—
Even as thou, doth God his vineyard weed;
Deem not each worthier plant
For thee shall waste and want,
Nor fright with hostile spines thy Master's chosen seed.

Then cried the garden's host, with one consent:
Come, man, and see how day by day we shoot;
For every hour of rain and sunshine lent,
Deepen our glowing hues, and drive our root;
And, as our heads we lift,
Record each added gift,
And bear to God's high will and man's support our fruit.

O leader thou of earth's exulting choir,
Thou with a first-born's royal rights endued,
Wilt thou alone be dumb? alone desire
Renew'd the gifts so oft in vain renew'd?
Then sicken, fret, and pine,
As on thy head they shine,
And wither with o'erflowing plenitude?

O come! and as thy due our concert lead.
Glory to him, the Lord of life and light,
Who nursed our tender leaf, our colors spread,
And gave thy body mind, thy first-born's right,
By which thy flight may cleave
The starry pole, and leave
Thy younger mates below in death's unbroken night.

From the Southern Churchman.

GEOLOGY OF THE BIBLE.

There is another consideration, which must be obvious to all who give to the subject the attention which its importance so well merits, and which is, that in all human labors and efforts time is a necessary agent; there is an essential interval between cause and effect. It is so also in the ordinary course and operations of nature; the seed time, the early and the latter rain, the germination of the bud, the fructification, and the ripening, must all precede the natural harvest or gathering into store. But, as regards God, time is one only of his creatures and not a necessary agent; it may, or may not, according to his almighty will, be an instrument, or may be entirely superseded and laid aside.

When the machine of nature, or the created world was completed, time became subject to fixed laws and properties, and was thereafter employed as an agent or instrument in working out the will of the Almighty Creator. But before his scheme of creation was completed, it was a mere relation or creature, and we must admit and believe, either that it had received no laws, or was suspended and dispensed with. Thus, for example, the first man and woman were made in their full growth and stature at the moment of their creation; it was the same with all other animate beings, the same with trees, vegetables, &c.,—the grass of the fields, the stones and strata of the earth, and all the contents both of air and the sea. To apply this argument to the case in point: "Known unto God," in the words of the sacred oracles, "are all his works from the beginning." Is there any difficulty, therefore, in believing that he foreknew at once that such a quality and property of earth, such vegetable matter, such carbon, coals, stratifications, &c., would be required in such lands and islands for the due sustentation of mankind: and in order to afford such qualities of soil, he, either by his infinite power created them at once, or so accelerated the properties of the secondary causes of temperature, atmosphere, moisture, dryness, &c., which he knew to be necessary to their formation, (because he had so rendered them,) as to produce at the time, and place, and season in which human necessities required them. For example, according to the ordinary operation of second causes, and the common course of nature, it might take, say a thousand years, to convert a stratum of fallen trees into a stratum of coal. God saw that this ordinary course would not work out his designs, and produce sufficient for the want of his creatures; he, therefore, either so qualifies and modifies the causes already existing, or brings others into operation, so as to produce the same effect in a fifth or tenth part of the time, perhaps by the mere operations of his will at once; perhaps by the chemical properties of fire and water lodged in the bowels of the earth. We know that some springs have the property of petrifying in a single year, while others require centuries to produce the same effect; and when we know that nature itself is one great laboratory or machine under the direction of Providence, its operation might be retarded or accelerated according to his all-sufficient will and purpose.

As regards the fossil relics of supposed animals and living creatures, from which the geologist fetches his other arguments of the creation of the world prior to the account given by Moses, the whole arguments rest upon premises wholly unsatisfactory and vague. First, are these fossil relics the actual remains of animal being or not, or are they mere casual forms and resemblances? Now, as there are no living types with which to compare them, to argue from such fossil remains is all mere conjecture; and geologists are divided upon this very first principle of their own science. Let the reader consult Cuvier on this point.

Again: why is it necessary to suppose that wherever there has been a shell there must have been a fish in it? Might not the shell have been one creature, or fossil, or workmanship, and the animals another? Besides, who knows what is the structure, what the economy, and what are the materials of the centre of the earth, the surface of which has not been penetrated at the utmost more than two or three miles? What rivers may not percolate it, what may not be their animal productions, and of what kind and nature? Why should not the bowels of this earth, utterly unknown to us, contain innumerable and most surprising classes of animal existence, suited by their peculiar nature to the elements of fire and water, wholly different from those which we discover in the beds of streams, or the chasms of mountains, or its surface? With one half of this globe we are perfectly unacquainted—the caverns of the ocean. But in the course of the last five hundred years, it is well known that large portions of seas have receded from their beds, while their bottoms have been heaved up in some instances, and depressed in others.

In this dim twilight, therefore, and imperfect knowledge of the physical matter and its causes, is it not at once the most monstrous presumption and ignorance to question the truth of those biblical records, which stand upon the authority of revelation? Is geology, like mathematics, arrived to that state of perfection that we can venture, even most humbly, to scan the accuracy and measure the powers and attributes of the almighty Creator? And, secondly, and most materially, are we not groping in the dark? Before the age of printing, which does not now exceed three hundred and fifty years, there are scarcely any records of the former convulsions and mutations of the surface of the globe. The classic writers afford but one, and what description of writer is he? Pliny's Natural History. Who knows what may have happened within six thousand years even in our own island; and how many spots have been buried hundreds of fathoms under the earth, with all the animals upon them at that time?

Our limits will only now admit us to mention one memorable example. Almost in the time of our own great grandfathers, that is, about one hundred years since, an earthquake in the neighborhood of Mexico, threw up a mountain nearly as high as the loftiest Alps in one night only, submerging at the same time nearly the whole of the neighboring lakes, and, of course, all the fish in them. Now, if the world should last another two or three thousand years, and the record of this fact should be lost or forgotten, an American geologist, in digging up some portion of the earth, might argue, How could these fish be buried in the earth, and found under this mountain, and, moreover, in vegetable mould, which I ascertained with my own eyes, unless a million of ages had passed long since? In a word, we must dismiss this fantastical subject of geology by observing that the same infinite Power which could make out of stones children to Abraham, and could create man, vegetables, and other fruits of the earth, at the instant of creation, and for his support, without any intervals of growth or visible progress, could, at all times, either employ or dispense with the operation of time, whenever he judged it necessary for any purpose of his wisdom and goodness.—*Bell's London Messenger.*

From the Gambier Observer.

SUNDAY SCHOOLS.

Messrs. Editors,—As a member of the Episcopal Church, I feel very desirous that she may not lack a spirit of zeal in any department of Christian enterprise: and although the remarks which I may now make are but an echo of the sentiments and feelings of many in the Diocese, yet the fact that there may be some not properly influenced by them, induces me to perform that which I would most cheerfully have left undone, did the exciting cause no longer exist.

How far a few remarks, thrown out in the columns of a newspaper, influence to action those who read them I know not. But I would wish, in a spirit of earnest love for the highest interests of the Church, to bespeak the attention of my fellow Christians to the main subject of this communication; for it is not that we require to be *taught*, so much as frequently *reminded* of our duty. And every honest and sincere Christian,—conscious of the shortness of time, and of the speedy passing away of all opportunities granted him to labor for his Redeemer—is anxious about nothing so much as to ascertain to what he can best apply himself in the grand and noble work of urging on the latter day glory. He dreads the thought of being idle when so great and important a work is to be accomplished as that of bringing all men to a knowledge of the truth as it is in Jesus. In times of excitement, when particular enterprises of the Church have great, and by no means undeserved prominence, we are exposed to the danger of neglecting some other and previously undertaken work; such is the weakness of our nature, that novelty is apt to excite, when long and clearly ascertained duty fails.

We cannot too frequently revert to the important, and, viewed in the light of God's word, solemn fact, that this country is likely to take the first place among the nations of the earth; and I confess it not unfrequently brings to my mind feelings of an intense and anxious concern, that as she rises to a pinnacle of such awful responsibility, she may become a holy nation, having the Creator to preside over and protect her. Experience has long taught us that nothing but religion—the pure religion of the Bible—can sustain and aid a nation thus exalted to perform all the duties devolving upon it, or indeed rightly to appreciate all its privileges.

The most casual observer must acknowledge that nothing tends so much to the general diffusion of piety as the extensive adoption of Sunday schools. The rising generation possesses an importance in regard to the future, that is not to be trifled with; they *are* the future in embryo, equally the hope of the Church and the nation. And it is a most painful and melancholy indication of the fall of man, that any can be found to evince a positive and deliberate neglect of the spiritual interests of the young.

But to be more clear and specific as to the object of this communication, allow me to say that I write with a desire of exciting a more general interest in *sabbath school instruction*—if possible to give new impulse to this department of the duty of the Church. She may not be altogether, or indeed grossly deficient in this respect, but can she do *more?* I think, and have good reason to believe, that she can. Enough—upon this I ground my appeal. If we wish to be a spiritual, flourishing, missionary Church, there *must* be a very prayerful, special, and deep concern for the young. It is by no means a subject of secondary, but of the very first importance. *We* must soon yield our places to others, and, oh! say whether we would not wish those who succeed us should be in every respect better, far better, especially in their devotion to the cause of God, than we are? But can we hope for this without any exertion on our part? To do this would be to look for the harvest without having sown the seed. I refrain from any arguments to enforce the benefits of Sunday schools, lest it should appear an insult to the enlightened members of our Church, who have such constant ocular demonstration of their good results. The clergy know that their most constant, affectionate, and spiritual-members, are those who have been reared and transplanted, as it were, from their own nursery—the laity know that the morality and comfort of their neighborhood are materially advanced by the Sunday school—parents know that the obedience and love of their children is much increased by an attendance upon a Sunday school, and doubtless many a redeemed spirit in heaven received first impressions in a sabbath school.

Should the reader be one who has not in any degree assisted in the promotion of a Sunday school, either already established, but at present in a languid and dying state, or to the raising up of one much needed, and it may be desired, in the neighborhood where he lives, let him resort to immediate prayer, and reflect upon how far the past has been wrong, and determine, under the blessing of God, to commence immediate action, staying for neither palliation nor excuse. We have but one life to spend on earth, and that short and uncertain; let us make the best of it by devoting as much as possible to those employments which will afford us pleasure in a review from a dying bed; and here is one in which almost every one may do something. An active Christian in these days is not to be envied, so many and excellent are the opportunities of enlisting himself in the common cause of regenerating the world.

I avail myself of this opportunity to recommend a more general and careful attention to the book of Proverbs in all our schools. It would be quite unnecessary to speak of the great benefits that must result to a young person, who, as he enters upon life, has this collection of wise and inspired sayings firmly lodged in his memory; I therefore simply suggest it, with a hope that the clergy and superintendents of our several schools may give the subject their attention.

From the Chronicle of the Church.

UNION.—A FABLE.

We give the following pithy fable from the Hartford Watchman, preceded by a short editorial article from the same paper of the same week.

A new association has been formed in the city of New York, styled the Christian Union Association. It appears that the object of this Association is to effect a union of those who differ radically in sentiment. They propose to attain the object by public meetings and speeches. Their first meeting has been recently held in the Chatham-street Chapel. The principal speakers were Dr. Skinner, Professor Mahan of the Oberlin Institute, and Mr. Dowling of the Baptist connexion. The speeches, if we have seen a correct report of them, did not, in the conclusion, augur well for the cause of union. Further developments will doubtless declare either success or defeat.

A wolf, who had been prowling about a long time in quest of food, at length was nearly famished. Sitting down, he bethought himself what a bad thing it was for animals to shun each other so much, and especially that the sheep must needs keep so close to the fold. Just then a hungry fox came along, to whom the wolf communicated his grief. The fox said he was rejoiced at his very heart to sympathize with his good friend, the wolf. He had always looked upon the distance there was among animals, and especially the enclosures which some of them had, as very wicked things." "Why," said he, "I have just been out to call on neighbor chanticleer; but I found him so puffed up with pride, he would not even come down for a friendly chat with me." Thereupon they had quite an affecting time; they both shed a tear or two, and agreed it was very intolerable, and they would get up a better spirit among the other animals. They thought the best way would be to call a great meeting and have a good many speeches, and to persuade all to fellowship with one another without any reserve. They were confident brothers leopard, bruin, and catamountain would co-operate efficiently. Upon this their stomachs felt a good deal comforted.

Now the sheep and poultry lived in the same neighborhood, and close by were the rabbits and hares, while a little farther off dwelt the roe. They never had any quarrels among themselves, though the wolf would sometimes put on sheep's clothing to get among them and make a difficulty; and when the missives came, inviting them to a great union convention, they could not see the necessity of it, and concluded not to go. But it is rumored about that they were enemies of peace, and the cause of all the noise and trouble in the neighborhood, because they did sometimes speak out when bitten; and so a few of the more timid and fickle thought it better to attend. In this way they could promote a good object, and get the reputation of peace-makers above their fellows.

The animals all met. The lion seated himself on the highest mound as moderator. The wildcat and panther looked out for advantageous seats in a large oak overhead, and drew in their claws as much as possible. The tiger, wild boar, and other animals were round about in the bushes. The wolf, who occupied the top of a rock, felt it incumbent upon him to open the meeting. Said he, "Long, long have we suffered from the horrors of disunion. Distrust of our friendly intentions has sprung up in certain quarters, and produced the most distressing inconveniences. Notwithstanding our manifold and unequivocal professions of friendship, notwithstanding we have demonstrated in every possible manner our strong desire for an intimate and harmonious intercourse with our disaffected brethren, they have invariably exhibited a determined hostility. But the sight of this auditory cheers me. Although I have myself, with the whole lupine family, suffered most excruciatingly from this cause, still in the survey of such an assembly, I feel amply repaid for all my perils among false brethren. I am prepared to welcome *all*"—said he, grinning most expressively at the sheep, who returned the compliment with an excellent good grace.

Reynard (who is a very polished speaker) next addressed the meeting. "I cannot but admire," said he, "the energy and pathos with which brother W. has alluded to the evils of alienation. Most cordially, too, do I acquiesce in his expression of kind feeling, and his congratulations upon our brightening prospects. That appeal, Sir, did equal honor to his head and his heart. Surely we are one great brotherhood, possessed alike of mouths and feet, animated by common hopes, and subsisting by common means. But I am anxious to have the principles and conditions of our future union thoroughly understood. They are simply this: a relinquishment of minor differences; we ought to exhibit a noble magnanimity, and be willing to give up those little non-essentials which have occasioned so much difficulty. For instance, our good friends, the sheep, must lay aside their pertinacious attachment to the fold: my brother chanticleer must meet us on the level of one broad and common platform. In return, *we* shall no longer maintain an exclusive residence in the woods, but mingle freely with all our brethren in the new connections. No denominational barriers will then oppose the most perfect and disinterested friendship. For my own part, I would now express what is the universal sentiment of this meeting, and what has always been the honest feeling of my heart—that I love these brethren as I love my own soul." A sympathetic growl of approbation burst from the whole assembly. The wildcat said he accorded fully with those views, and leaping from his limb he embraced the rabbit with a most uncomfortable fondness. The sheep became alarmed, and very mildly inquired if the minor differences of claws and teeth might not be relinquished?

Upon that they all growled and roared *union! union!* The wolf sprang at the sheep, and devoured him in a moment. The animals then fell to fighting one another and growling terribly.

When the sheep and fowls at the farmhouse heard the noise, they concluded that the time for "the lion and the lamb to lie down together" had not come.

To the Editor of the Episcopal Recorder.

Sir,—Two of your correspondents, viz. S. H. T. and X. Y., have been pleased to assume, first, that I am the author of an anonymous work with which they find fault: and next, that it is proper for them to endeavor to hold me up to public odium, not only for the book, but for reasons that have no connexion with it! Possibly I may mistake, but I cannot but feel, Sir, that I am aggrieved in this.

Admitting that the first of these assumptions is correct, (which, however, I do not acknowledge,) yet the argument of Protestant Jesuitism is allowed to be debatable ground among Christians; and the design of it, viz. to restore associated Christian enterprises to the Christian Church, is recognised by the practice of the Protestant Episcopal Church of the United States; and it is strenuously advocated by nearly one-half of the Presbyterian Church. It is, therefore, an open question, in which, I suppose, it will not be denied that I had a right to engage, if I had chosen so to do. If any body does not like the argument attributed to me, they have the same right to encounter it. This, as I conceive, is the sum of the matter in regard to the propriety or impropriety of the book. As to the manner in general and matter in detail, they are open to such strictures as any body may see fit to indite.

But I am bound to the public as well as to myself, to complain and to protest against the right you have recognised of meddling with the author personally, to his prejudice, in any way or manner that is unconnected with the book, even if the imputation of your correspondents in assigning me that place were correct. It may not be without a parallel; but nevertheless it is a trespass of a very heinous character. A man's good name, Sir, is his property—his fortune—and he who touches to tarnish it, or in any way to mar his influence, violates a most sacred right.

I have been no less astonished than grieved, Sir, that S. H. T. and X. Y. should have thought themselves entitled to aim blows at me directly before the public, which had no relevancy to the book of which they supposed me to be the author, and which they disapproved; and that you, Sir, should have admitted such uncalled for and ungenerous personalities into your columns! Still more, that this should be done and allowed to pass under a mask! Was it manly, Sir? Was it Christian? Was it doing as we would be done by? Or did these gentlemen assume to determine that I had become an outlaw, that I had no common rights in society, and that therefore they had a right to shoot me wherever they could find me? In days of chivalry the aggressor in personal assaults faced his opponent, and bid him draw and defend himself. Shall a Christian brother be less noble, and strike down his victim from behind a cover?

I submit to you, Sir, when you shall have reflected; I claim to submit to your readers, who have been witnesses that I have been made the subject of an outrage from S. H. T. and X. Y. They have not only violated the common courtesies of life, by directing public attention to me personally when they had no right, but they have proceeded to acts of positive aggression by assailing my character, and endeavoring to bring down public odium upon me. Sir, both these gentlemen must be aware that there is one, and only one way by which they can lawfully impeach a brother minister before the public. They must know that they have made a personal assault in an irregular manner, calculated to injure my reputation and diminish my influence.

Although I would not condescend to reply at large or in particular to the unbecoming remarks of these gentlemen on me personally, unprovoked and gratuitous as they are, yet I am glad to have the opportunity which X. Y. has given me of correcting an impression which possibly was an honest one in his own mind, as it has, to some extent, been entertained by others. He is pleased to apply to me the following language: "This is the day of inconsistencies; and inconsistency itself might be expected to be found hunting and persecuting its own kind in others. We happen to know, if we are not misinformed, and we believe we are not, that this author sent communications so hostile to the usages and claims of Episcopalians, that even a Presbyterian editor refused to publish them."

If by inconsistency X. Y. means that I was once a Presbyterian and am now an Episcopalian, the charge is just. It is even possible that this is equally true of X. Y., as it belongs to the history of a very large portion, if not of the majority of Episcopalians, both in the ministry and among the laity. I am certainly in very respectable company.

That, while I was a Presbyterian, I should have declared Presbyterian opinions, positively or relatively, in any of the usual forms, I suppose will not be brought to my charge as a sin by reasonable persons.

Now to my offending: it is true that my observation, while in England, led me to believe that Church and State is not good. Bishop Hobart came to the same conclusion, he as an Episcopalian, I as a Presbyterian. Bishop Hobart wrote and preached against it; I did one of these. I wrote against it in the columns of the New York Observer; I have done the same, with an array of facts to sustain my argument, in my Four Years in Great Britain. The last, I believe, is much the strongest on the point in question. All this was done before I entertained the purpose of entering the Episcopal Church, and yet the first sentence of my chapter on the Church of England opens with a disclaimer against the purpose charged upon me by X. Y. "I speak of the Church of England *simply* as an establishment in connexion with the state." And I am not aware that there is any thing in my treatment of the subject inconsistent with this. Certainly it did not enter into my design to meddle with episcopacy as an institution, and I do not think that any fair mind will accuse me of having done it. There is even a special caveat toward the end of the chapter to save the possibility of such an impression.

As to my communications to the New York Observer on this subject, it is true that some of them were so indited as to prove offensive to Episcopalians; and on that account a part was kept back. But in doing this, the editors defended me against being supposed as writing against any thing but the operation and abuses of an establishment. The same argument applied equally to the Presbyterian Church of Scotland, though supported by a different class of facts; and I remember to have stated in those communications, that the Church of Scotland was the worst of the two, as to prospects of reform in this particular.

It is even possible, and not improbable, that, with the feelings of a Presbyterian, I may have said and written things, incidentally, which would not be palatable to an Episcopalian. Will an Episcopalian disrespect me now on that account? Was it unnatural? May it not have been even proper, under the influence of such opinions? Was it, then, fair or kind in X. Y. to represent me to the public as he has done? I can neither affirm nor deny, as to particular expressions I may have used on this subject in manuscripts which are destroyed or lost. But I feel warranted to say, that the strongest things I have written are embodied in the permanent and indelible forms of literature which are before the public. And yet X. Y. has represented me as having once armed myself so terribly against Episcopalians as to frighten the Presbyterians!

Moreover, he says, "And there is a chance that this refusal, [of a Presbyterian editor to publish my horrifying letters] as well as the lack of other expected greetings, has sharpened his appetite for a new order of things."

Verily, Mr. Editor, I am constrained to ask in what age, or country, or state of society, do we live, that such unprovoked imputations as these can be tolerated? Are we civilized? Are we Christians?

If, Sir, these gentlemen are prepared, not only to violate Christian rules and ecclesiastical order, but publicly to renounce the common decorums and courtesies of life, for the sake of holding up to public odium individuals whom they have adjudged in the tribunal of their own bosoms as worthy of reprobation, then, of course, all remonstrance with them against the propriety of such acts is wasted. But you, Sir, at least, will feel your responsibility, not only to the victims of such assault, but to the public, for the manner in which you allow private character to be assailed in your columns, and the conventional rules of society for the protection of individuals trampled upon!

I feel assured, Sir, that you will do me the justice to give this letter a place in your journal without delay. Calvin Colton.

New York, February 11, 1837.

From the British Magazine.

A CONVERT TO ROMANISM.

Sir,—A young English lady, who had recently renounced the communion of her own Church, has entered a convent of Carmelites at Rome; and the circumstances of her conversion have been considered so important and interesting that they have already been published in three different languages. Cardinal Weld has printed a narrative of them at Rome, with an Italian translation, and Mr. Drach, librarian of the Propaganda, has translated the work into French.

As the young lady was only eighteen years old when she abandoned her Church, the public will be curious to know what could have been her motive for so unnatural a proceeding; and happily we are not left in the dark. She informs us in her narrative, that "her doubts respecting the orthodoxy of the Anglican Church commenced *with her earliest childhood*, and that from the moment she *began to learn* the Apostles' Creed she ceased to be a Protestant!"

Romanism is not usually considered very favorable to the exercise of the right of private judgment; but here, forsooth, we have a cardinal holding up to the admiration of the Roman Catholic world a precious instance of it, in a child (we may presume) of four years old beginning to question the orthodoxy of the Anglican Church! We are told that it ceased to be a Protestant before it had quite got by heart the Apostles' Creed; but, unfortunately, we are not informed which article of the Creed effected its conversion. As, however, there is an instance on record of a Protestant servant in a Roman Catholic family being induced to change his religion, mainly by his master pointing out to him that he had all his life been professing his belief "in the holy Catholic Church," we may presume that it was the same potent argument which opened the eyes of the cardinal's protegee.

The young lady's subsequent impressions and reasonings were equally satisfactory. "From her infancy she felt an attachment to Romish ceremonies, and all that was Romish made an impression upon her." When four years old she visited a convent of Carmelites, *and remembers it still.* In Ireland, at ten years old, she had occasion to *see* some Roman Catholics, and *enter* a Roman Catholic chapel. She accidentally met with an Ave Maria in Italian, and learned it by heart. *Notwithstanding* (!) her ideas of religion were very vague. One thing only she was convinced of—namely, that the Anglican was not the Catholic Church—the inference which she had drawn at four years old from the Apostles' Creed.

These particulars are taken from a review of the young lady's work, in a very able French periodical, "L'Ami de la Religion." The reviewer's reflections upon it (it is a Roman Catholic publication) are, of course, of a somewhat different character from those which have just been made. He informs us, further, that she had much to suffer, when residing with an uncle in Germany (à ce qu'il paroit) on account of her bias to the Roman Catholic religion; i. e., he is not quite sure that all she suffered was for this reason. Part of her suffering might, perhaps, have arisen from her own imprudence, forwardness, or bad temper. But her sufferings were all for the Gospel's sake, *for all that appears to the contrary!*

The young lady formally renounced her religion in London, April 25th, 1832, when she was not quite nineteen; and, having previously converted her mother, set off with her two days after for Rome, as the reviewer adds, quitting England for ever.

And this is a convert from Protestantism, of whom the Romanists are so proud that a cardinal of their Church has published a narrative of her conversion in three different languages!

From the Newark Daily Advertiser.

LITERARY TRIFLES.

Laborious Trifles.—The following, to the pope, is remarkable; when read in the ordinary way, it prays for long life to his holiness; when reversed, it wishes him just the contrary, the metre being unaltered:—

> Conditio tua sit stabilis, nec tempore parvo
> Vivere te faciat hic Deus Omnipotens!

In English, "May thy condition be permanent, and may Almighty God cause thee to live a long time upon the earth." But when the words are inverted:—

> Omnipotens Deus hic faciat te vivere parvo
> Tempore, nec stabilis sit tua conditio!

In English, "May the Almighty cause thee to live here but a short time; and may thy condition be unstable."

Boston Transcript.

He who has provoked the shaft of wit, cannot complain that he smarts from it.—Johnson.

SCHOOL.

The Rev. W. F. Walker having removed to Troy, opened his school for boys on the 28th instant. The school is conducted in strict subservience to the principles and interests of the Protestant Episcopal Church. *Terms,* for boarders, and every thing found them, $200 per year; for day scholars, and books and stationary found them, $12 per quarter.

Troy, Nov. 29, 1836. W. F. Walker.

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